

The Living Church

June 14, 1953

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Do's and Don'ts

A NEW booklet, *Broadcasting Religion by the Episcopal Church* has just been published by the National Council for the use of clergymen and laymen of the Church entering the field of religious radio and television.

This is a supplement to the already widely used *Broadcasting Religion*, the National Council of Churches' publication giving the general do's and don'ts of religious broadcasting. The supplement is the first radio and TV booklet to be published specifically for Church people.

HOLY COMMUNION

Its main feature is the reproduction in full, of the services of Morning Prayer and Holy Communion, with marginal notes on their most effective reading over the air waves. A list of tape recording films, and records of particular interest to Episcopal Church radio and TV broadcasters is included at the end of the booklet.

Broadcasting Religion by the Episcopal Church may be ordered from the Order Unit of the National Council: 50 cents a copy. *Broadcasting Religion*, the National Council of Churches' brochure, may be purchased at \$1.00 through the Order Unit or directly from the Broadcasting and Film Commission of the NCCC, 220 Fifth Avenue, New York City.

WHEN speaking of love, the Greeks not only had a word for it but at least two words, possibly three. For, at the risk of oversimplification, *eros* may be defined as the love that seeks to give, *philia* (friendship), as the love that wants to share, and *agapē* as the love that desires only to give.

Some twenty years ago there appeared the first installment of a monumental study by Anders Nygren, now Bishop of Lund, Sweden, under the title *Agape and Eros*. But this important theological work has for many years been out of print in its English edition, first part of which was translated by A. G. Heber in 1932, with the translation of the second part, by Philip S. Watson, ap-

The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making *The Living Church* a better magazine going more Churchpeople. The total objective is \$250,000 over a five-year period.

Previously acknowledged	\$ 1,845.00
Anonymous	250.00

\$ 2,095.00

earing in two volumes in 1938 and 1939, respectively.

Now Dr. Watson has retranslated Part I and revised his earlier translation of Part II, the whole work being put out in one volume. Already available in England from SPCK, it will not be in the market in America until late in 1953, and then only through Westminster Press, which "will have exclusive distribution rights to this title in the United States and its possessions."

In Brief

PENITENCE AND FORGIVENESS. By Wilfred L. Knox. With a Memoir of the Author by the Bishop of Ely. SPCK.* Pp. 94. 7/6.

There are many excellent tracts on the sacrament of Penance, but this reviewer knows of none so generally appealing as his little book, which has recently appeared in reissue.

The treatment divides itself roughly into two parts. The first lays the groundwork, with consideration of the atonement, the Christian ideal, the natural man,

*Agents in America: Macmillan.

sin, penitence, and forgiveness. The second deals specifically with the Sacrament of Penance, and in a most practical manner that both penitent and confessor will appreciate. Examples of its value to priests as well as to lay persons are the discussions relative to the giving of advice and penances.

One or two references to the Elizabethan Settlement betray an insularity from which other parts of the Anglican Communion, and particularly our own, are happily free. M. DEP. M.

ST. MARK'S. Cathedral Church of St. Mark, Oak Grove and Hennepin Ave., Minneapolis, Minn. Pp. x, 136. \$3 plus postage.

A handsomely gotten out parish history; good typographical layout; excellent choice of pictures; adequate index.

Books Received

HYMNS AND HUMAN LIFE. By Erik Routley. Philosophical Library. Pp. xvii, 346. \$6.

I MARRIED A KOREAN. By Agnes Davis Kim. With sketches by the author. John Day. Pp. x, 246. \$3.75.

Philosophy and Everyday Life

By the Rev. ARTHUR A. VOGEL

A BOOK that should be as encouraging to philosophical laymen as it is stimulating to philosophers is *The Return to Reason*, edited by John Wild, or pervading the pages of this symposium is the feeling that philosophy is relevant to the affairs of everyday life. Regnery. Pp. x, 373. \$7.50.

The essays fall generally within the philosophic framework of Plato and Aristotle. Historically, the systematic development of this position is known as the realistic tradition, truly the most influential philosophic tradition which has ever existed in Western culture.

This collection of essays attempts to show how such "classical doctrines can be critically reformulated and constructively applied to the problems of our modern age" (p. iii). Such a reformulation and application stands in firm opposition to the growing skepticism and irrationalism of our day. The contributors being so committed, the philosophic tendency reflected in this book is well described in its title as *The Return to Reason*.

An analysis is made of the relation between man and the world in which he lives. It is maintained that man can now at least something about this

world, and the nature of such knowledge is itself examined. Philosophy is rightly described as an empirical science with its own proper and unique subject matter; thus it is an autonomous discipline whose function cannot be usurped by the physical sciences.

As against the subjective and descriptive analysis which has found so much contemporary favor, the objectivity of value, both in aesthetics and in the moral laws of nature, is advocated. Here is found a means of reestablishing a sense of obligation and objective truth in two fields where obvious laxity is causing alarm and anxiety to those who view the present with foresight. Much modern educational theory is also shown to have suffered at the hands of relativism.

The concluding essay on "Natural Law and the Problem of Asia," by the Minister of Lebanon, Charles Malik, is a fitting climax to the hopeful tone of this whole book. Such a practical application of the realistic concept of natural law, by a respected world diplomat, lends urgency and timeliness to the philosophic position from which it springs, and indicates honor and insight on the part of any diplomacy which may employ it.

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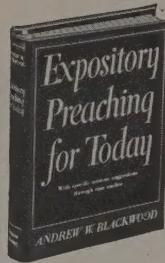
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TRUTH

THE VARIÉTIES OF SERMON STRUCTURE
THE CONCERN ABOUT A FITTING

STYLE

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Spanish and Portuguese Church Aid

THAT was a very interesting article by the Rev. Francis Lightbourn on the manufacturing of Prayer Books [L. C., April 12th]. How thankful we should be to have so many styles, sizes, and bindings from which to choose!

But suppose we lived in a country where—because of financial difficulties, war, or persecutions, or some combination of these factors—it had been impossible to print any Prayer Books since 1891! Not only would the existing Prayer Books be very dilapidated, but there would be no new ones to give to the young, to the newly confirmed, or to any one else. Such is the condition of the small group of Episcopalians, almost unknown both within and outside their country, who belong to the Iglesia española reformada (the Spanish Reformed Church).

The Spanish Reformed Church, which, at the Synod last October, voted to change its name to the "Spanish Episcopal Reformed Church," is in a position similar to that of our American Episcopal Church before the Revolution in that it is an Episcopal Church without any bishops. For episcopal administrations, it has to rely on an advisory Council of Bishops belonging to the (Anglican) Church of Ireland. But episcopal visitations cannot, for various reasons, be as frequent as desired. When the Most Rev. James McCann, the Bishop of Meath, visited Spain in late October, 1951 [L. C., January 6th], to confirm and to ordain six men to the priesthood, it was the first visitation since the one made by Archbishop Gregg in 1934.

The Rev. Santos M. Molina, one of the priests ordained by the Bishop of Meath, was attacked on March 4, 1952, by a gang of well-dressed young fanatics who also poured gasoline on the altar after Prayer Books and Bibles had been piled up and set on fire in the small secluded Church of San Basilio in Seville.

The Spanish and Portuguese Church Aid Society (whose address is 20 John Street, London, W. C. 1, England) exists to collect funds and enlist sympathy on behalf of the Reformed Spanish and Portuguese Episcopal Churches. Among the special and urgent needs for funds at present are:

(1) To rebuild the church in Valencia which was destroyed by bombing in 1938; (2) to reprint the Spanish Prayer Book, the present copies of which are falling to pieces with age; (3) to increase the grants to the clergy, almost all of whom are compelled to do secular work in order to maintain an existence; and (4) to help the "Forward Movement" of the Lusitanian Church in Portugal so that its Literature Fund may be increased and its magazine and other printed matter may be more widely disseminated.

American Episcopalians should be especially interested in the Lusitanian Church since one of the early leaders in Portugal was the Rev. Angel Hereros de Mora, a former Spanish Roman Catholic priest who was received into the American Episcopal Church by the Bishop of New York on April 28, 1863. . . .

After his visit to Portugal in October, 1950, Archbishop Gregg of Armagh wrote:

"I cannot but express my wish that larger support could be given to this vital element in Portuguese life. . . . It cannot be an easy thing to be a Protestant in the Roman Catholic environment which Portugal provides. I am not suggesting that there is persecution, but there is pressure. The atmosphere is unfavorable to anything that is not in line with the prevailing religion, and it is hard to see why anybody, except out of sheer conviction, should join the Lusitanian Church. At the same time, it is only the narrowness of its financial resources which stands in the way of its expansion. I cannot doubt but that we see in it its growth and perseverance the work of God, and it is to me an inspiring experience to have visited for the seventh time this small but living Church."

EUGENE H. THOMPSON, JR.
Durham, N. C.

Editor's Comment:

Contributions marked "Spanish and Portuguese Church Aid Society" may be sent through THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis.

Church and State in England

I SHOULD be grateful if you would allow me to comment on one statement in the Rev. C. B. Mortlock's article "Church and State in England" [L. C., May 3d]. In his opening paragraph he quotes with approval the assertion that the sovereign is, through the anointing and consecrating, "not a mere lay person, but one of mixed character."

It is true that in the Middle Ages there was a parallel between the consecration of a bishop and the consecration of a king who was drawn and the English common law regarded the sovereign as a *persona mixta cum sacerdote* (person of mixed priestly character). But the canon law of the Church did not accept it.

The great Bishop Robert Grossetete of Lincoln, whose seventh centenary is being celebrated this year, when consulted on the matter by Henry III, replied that the anointing is "a sign of the privilege of receiving the sevenfold gift of the most holy Spirit," but added that it conferred no sacerdotal status. In other words, the true parallel to the anointing and consecration of a sovereign is confirmation and not ordination.

Both Prof. Norman Sykes, one of our most eminent Church historians, and Prof. E. C. Ratcliff, perhaps our leading liturgist, in their writings about the coronation of the present queen, have made clear that the medieval theory referred to was a passing one and was finally rejected by theologians and canonists. Both refer to Article 37 of the Thirty Nine Articles which recognizes that the sovereign has power of jurisdiction (*potestas iurisdictionis*), but does not possess a power of order (*potestas ordinis*), and both describe the meaning of the anointing in similar terms.

(Rev. Canon) C. KENNETH SANSBURY,
St. Augustine's College,
Canterbury, Kent, England.

The Living Church

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and the Thoughts of the Episcopal Church.

DITOR: Peter Day
SSISTANT EDITOR: Rev. Francis C. Lightbourn
ANAGING EDITOR: Alice Welke
SSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
VERTISING MANAGER: Edgar O. Dodge
REDIT MANAGER: Mary Mueller
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ews deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan district correspondent, whose name may be obtained from your diocesan or district office.

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Things to Come

JUNE 1953						
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June

- 2d Sunday after Trinity.
- Outgoing missionaries conference, Seabury House, to 20th.
- Laymen's Training Program, Provinces I and II, Seabury House.
- 3d Sunday after Trinity.
- Nativity of St. John Baptist.
- 4th Sunday after Trinity.
- St. Peter.
- Delaware election of a coadjutor.

July

- Independence Day.
- 5th Sunday after Trinity.
- 6th Sunday after Trinity.
- 7th Sunday after Trinity.
- St. James.
- 8th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

HOW BAD are we? This is a question that has led to theological arguments from the very beginning of Christianity. It is a question that gives your columnist some concern also, because it has many practical implications in bringing up a family and running a Church magazine as well as in personal ambitions and aspirations.

YOU CAN'T be a Christian at all unless you realize that you are a sinner. This teaching of Christ was one of the basic points of irritation between Him and the Jewish governing class, the Sadducees, who did not feel very sinful. But there is a strain of Christian thought that seems to state the case against mankind so forcefully as to leave little room for recognition that anything human is good. From St. Paul to St. Augustine to Luther to Calvin the development proceeds until the words "total depravity" become an accepted statement of our moral condition.

MOST of my friends, including the pagan ones, do not at first glance appear to me to be totally depraved. And yet all of us, including the Christian ones, certainly fall short of the moral grandeur for which we were originally intended.

"INTEGRITY" is the word that has recently brought this issue of our fundamental moral nature into the forefront of my thinking. We have just been privileged to see a lovely young Englishwoman anointed and blessed by her Church to represent before the world a certain kind of Christian character. The representative monarchy that has been evolving in Britain and Scandinavia to meet the demands of popular government is indelibly stamped with the concept of integrity, of inner restraint from wrongdoing and of inner compulsion to do right. He who would rule over others must first rule himself. And those crowned heads who have gladly and naturally accepted this high standard of conduct make a contribution to our faith in mankind that deserves the acclaim of millions.

THE BRITISH line of approach to democracy maintained a royal family along with regal virtues. The American approach dispensed with the royalty but could not dispense with the virtues. A government of free men and women cannot survive unless men and women in general are kingly. The king, or the reigning queen, or the man or woman of integrity, is basically this: a person who lays heavier obligations on himself than he lays upon his fellowmen.

ST. PAUL, in whose writings are found the words that later theologians built up into a doctrine of total depravity and of salvation by faith alone, also told his disciples: "Be imitators of me, as I am of Christ."

OF COURSE, the average Episcopalian doesn't need a long Scriptural argument to assure him that there is quite a bit of good in mankind.

Perhaps we need more emphasis on the other boundary of the Christian view of man—that no man is good enough to be saved on account of his own virtue.

NEVERTHELESS, I am glad that, being an Episcopalian and a Catholic, I am not barred by theological principles from recognizing moral excellence and beauty and grandeur in my fellow men. God's work in man is as admirable as His work in nature.

I AM GLAD that I can teach my children to demand more of themselves than they do of their friends in thought and speech and act; and yet, not to look within themselves for either their standards of conduct or the power to accomplish them; but to Jesus and His blessed mother, the glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of martyrs, and the flame of love in the hearts of the Saints; and to the sacraments and the energizing power of the Holy Ghost.

SMUGNESS and self-righteousness are the pitfalls of those who try to live by a moral code. Virtue is not a well-charted island; it is a vast world of which we have only begun to explore the edges. And the man who has gone a little way into that adventurous realm and built for himself a stockade of do's and don'ts will lose his high destiny unless he regards his present position as a jumping-off place for further moral adventure. If we have merely kept the commandments, we must say: "We are unprofitable servants; we have only done what was our duty."

THEN there is the matter of our dealings with our fellowmen. Are we to regard them as bad people, expecting them to cheat us, defraud us, take advantage of us? Or should we have confidence in them? Christ says we are to love them and to forgive them and to do unto them as we would have them do unto us. If we follow the principles on which God accepts us, we will accept our neighbors as they are, having a boundless confidence in their moral possibilities, yet being ready to accept and forget repeated failures without weariness or disappointment. We should have precisely the kind of faith in the goodness of our fellowmen that God has, daring to place our very lives in their hands.

ORIGINAL SIN is one of the plain facts of life. We are only deceiving ourselves if we think that our moral fibre or that of our children or our neighbors is strong enough to stand all the strains that will be placed upon it. Yet God, the only source of value, has placed such a high valuation on mankind that we can only, with awe, do the same, rejoicing in human virtue and human moral character as among the most wondrous of His works. We were created in His image and likeness, and though that likeness is marred it is still the most glorious thing in creation.

Peter Day.

SECOND SUNDAY AFTER TRINITY

NEWS FRONTS

Negro Applies to Summer School

Authorities of the University of the South on June 5th confirmed the fact that the application of a Negro, the Rev. John M. Moncrief, Jr., of St. Paul's, Orangeburg, S. C., had been received for Sewanee's graduate School of Theology for this summer and said that it would be considered in the same way in

University of the South

trustees vote:

no discrimination
on grounds of race
in admitting students.

See page 8 for report, telegraphed by L. C. Mississippi correspondent, the Rev. Richard Park, of important June 4th trustees' meeting.

which other applications are and in the light of the resolution adopted by the trustees on June 4th "regardless of race." Acting director of the summer session, the Rev. M. Bowyer Stewart, stated that the letter from Fr. Moncrief expressing his hope of attending had been received about a week before the trustees' meeting. But no formal application blank was appended.

Dr. Stewart replied that any action would have to be pursuant to what trustees decided at the June 4th meeting [see page 8].

Fr. Moncrief, who is 29, attended Voorhees School and Junior College, Hobart, and received the B.A. degree from Fisk University in 1949. He received his theological training at General Theological Seminary.

duPont Gift

A gift of \$127,649 from Mrs. Alfred I. duPont [see page 9] for a permanent endowment was announced at an associated alumni meeting at the University of the South by Bishop Juhan of Florida, chairman of Sewanee's centennial fund. Gifts totaling over \$800,000 have

been received during the past seven years. Two anonymous \$50,000 gifts were also announced for endowment, with the condition that \$400,000 be added to the fund by 1955.

University Chaplain Elected

The Rev. David Collins, 30, rector of St. Andrew's Church, Marianna, Ark., has been elected new chaplain of the University of the South, succeeding the Rev. Richard H. Wilmer [see page 10]. The Rev. Mr. Collins received the B.A. degree from the university in 1943 and the B.D. in 1948. He was ordained deacon in 1948 and priest in 1949.

Administrative Relationship

Trustees of the University of the South adopted a resolution that a committee of the board — of three bishops, two priests, and two laymen — be appointed by the chancellor to study the whole question of the administrative relationship of the university and its School of Theology. The committee, whose members were not yet named on June 5th, is to submit a report to the board of trustees before its next regular meeting in June, 1954.

New Regents Chairman

New chairman of the board of regents of the University of the South succeeding Edmund Orgill of Memphis is Gen. L. Kemper Williams, U.S. Army retired.

St. Luke's Nursing School Reopens

The College of Nursing of the Church's St. Luke's Hospital, Tokyo, Japan, is reopening June 15th. After seven years of occupation, the U.S. Army is releasing old buildings of the hospital. The college will begin operations anew with 140 beds, classrooms, and 60 student nurses. The Army is still using new hospital buildings.

Election Accepted

The Rev. Charles J. Kinsolving has accepted election as coadjutor of the diocese of New Mexico and Southwest Texas, subject to necessary consents [see page 7].

TUNING IN: General Theological Seminary is oldest and largest theological seminary of Episcopal Church. Founded in 1817, it occupies an entire block in what was then far uptown, now considerably downtown (between 9th and 10th Avenue

and 20th and 21st Street). Its board of trustees includes Presiding Bishop, Bishop of New York, Dean of the Seminary, 12 bishops chosen by House of Bishops, and 10 presbyters and 12 laymen chosen by House of Deputies.

"Church of Presidents"

Trades Property

A historic Washington, D. C., church has engaged in a \$1,000,000 real estate trade.

In the exchange, St. John's Church, known as "the Church of the Presidents," will acquire Buckingham House which adjoins the church property on Lafayette Square, one block from the White House.

The American Federation of Labor, which purchased Buckingham House for \$1,000,000 six years ago, will receive two parcels of property north of the church proper, one building housing the

Coronation Coverage

News deadline for this week's issue of *The Living Church* was June 3d, day after the coronation. Coverage of the event was made possible by the able reporting of L. C. London correspondent, the Rev. C. B. Mortlock, who cabled his story while shouts of "God Save the Queen" were still echoing in the ears of his fellow Londoners. Credit for picture coverage — photographs taken at the coronation itself — goes to Wide World and to Religious News Service, and its picture editor, Mr. Floyd, who worked with remarkable speed to get pictures that were flown from London delivered to the L. C. office in Milwaukee in time for publication.

rector's study and church offices, and the other an old structure used as a parish hall.

Buckingham House, which has had many prominent owners and residents in the past century, will be converted into St. John's into offices and parish social parlors.

The labor organization will erect a 10-story office building on 16th Street north of the church. Members are too pleased with having this building tower over their house of worship, but said they couldn't afford to turn down the offer.

[RNS]

PISCOPATE

New Mexico Elects

At a special session of the annual convention of New Mexico and Southwest Texas on June 2d, the Rev. Charles James Kinsolving, III, was elected bishop-coadjutor of the diocese after 12 ballots.

Convention opened with a celebration of the Holy Communion by Bishop Stoney, the diocesan.[¶] The business session was called to order at 10 AM. Nominations were the main order of business until noon, when convention recessed until 2 PM, the hour when balloting began. The eighth ballot was deadlocked over Mr. Kinsolving, the Rev. William Creighton, rector of St. John's church, Chevy Chase, Md.; and the Rev. R. H. Channon, of Grace Church, Carlsbad, N. M. Other nominees were:

The Rev. Charles Wyatt-Brown, Beaumont, Texas; the Rev. Lloyd W. Clarke, St. John's Cathedral, Albuquerque, N. M.; the Rev. W. W. McNeil, Seattle, Wash.; the Rev. M. N. Twiss, El Paso, Texas; the Rev. B. P. Smith, Las Cruces, N. M.; the Rev. J. L. Plumley, Pittsburgh, Pa.

One hundred and seven lay and clerical delegates were present at the convention which was held at St. Luke's church, La Union, N. M. Thirty-seven parishes and missions were represented. Mr. Kinsolving has been rector of the church of the Holy Faith, Santa Fe, N. M., for the past 16 years. If he accepts the election he will work closely with Bishop Stoney, whom he will eventually succeed.

Delaware Election

A special convention to elect a bishop-coadjutor has been called for June 29th by Bishop McKinstry of Delaware. The convention will be held at Immanuel Church, Wilmington. Names of nominees will not be revealed before the convention meets. The Rev. Dr. William Munds, rector of Christ Church, Greenville, Del., is chairman of a special committee arranging for the convention of the 29th.

British Award

The Order of Commander of the British Empire was awarded to Bishop Dun of Washington by Queen Elizabeth II, it was announced by the British Embassy. Sir Roger Makins, British Ambassador, personally informed Bishop Dun of the honor which had been bestowed upon him in recognition of "notable services" to the British Empire through the Washington Cathedral.[¶]

Bishop Casady's Retirement

By the Rev. RALPH E. MACY

June 6th marked the retirement of the Rt. Rev. Thomas Casady, Bishop of Oklahoma since 1927, and a grateful diocese pauses to review his episcopate and a period of growth which has set a notable record within the American Episcopal Church.

Twenty five years ago the missionary district of Oklahoma was a rather disheartened band of some 4300 communicants. Heavily dependent on National Council funds, the district had only eight parishes among its 60 congregations, and two of them soon reverted to mission status. The Episcopal Church was an unknown quantity in Oklahoma, and it was not uncommon to hear it referred to as "one of those offbrand sects." Today this picture is radically altered, and the diocese of Oklahoma is now a vigorous group of more than 10,000 communicants, with 21 parishes and 32 healthy missions. A competent staff of clergy and lay readers lead the Church in making a strong contribution in the lives of many Oklahoma communities, and all indications are that the Episcopal Church is on the eve of a new surge of growth.

Bishop Casady, a native of Des Moines, served missions in Iowa, then went to Pueblo, Colorado, as rector of the Church of the Ascension. In 1920 he became rector of All Saints' Church, Omaha, and during his time there became a member of the National Council. Outspoken in his belief that missionary



BISHOP CASADY*

Oklahoma has taken its place.

districts should assume greater self-support, he was a natural selection of the House of Bishops when the Rt. Rev. Theodore Payne Thurston resigned as missionary bishop of Oklahoma. Immediately on assuming leadership of the Oklahoma district Bishop Casady launched a program of gradually increasing self-support which would lead to diocesan status in ten years. The diocese was spread thin, and many missions were having only occasional services for a few communicants. Despite many discouraging factors and the depression of the 30's, plus a gradually decreasing population, the grants from National Council were decreased annually, and in 1937 the missionary district became the diocese of Oklahoma. The growth of this new diocese set a record in the years which followed, and in addition to communicant growth practically every parish and mission built a new church or parish house or a rectory while at the same time increasing local support. These increases reached a peak in 1952, when 985 persons were confirmed, and present building projects in the diocese total more than \$1,500,000. Native sons have taken their places beside those clergy who have come to the diocese from other areas, and eight Oklahoma men are now in the seminaries. The Laymen's Movement has been launched successfully, and its effect is being felt increasingly with each year. The past two years have seen the establishment of two new missions and the reactivation of three other missions, with

*Mr. Charles M. McCrae, diocesan key man from 1947 through 1952, presents Bishop Casady with a check from the laymen of Oklahoma.

REV. MESSRS. CHANNON & KINSOLVING
After the deadlock, congratulations.

TUNING IN: ¶Diocesan: a term that applies only to the bishop of the diocese in question, and not to some other bishop who may be visiting him or working under him. ¶Washington Cathedral is one of the few in America that is strictly a cathe-

dral and not in some sense of the word a parish church. Evensong is sung every afternoon at 4 by the boys of its choir school. It is the scene of daily sight-seeing tours, including those of high-school students from all over the country.

much of the work done by these laymen. At a recent conference, Bishop Casady was given a check from diocesan laymen as a retirement gift.

Recent years have seen a movement to diocesan projects, which formerly never seemed possible. In 1947 Casady School, a secondary school in Oklahoma City, was established and named for the diocesan. With a present enrollment of 200, the school has already established a sound reputation, and work is beginning on a new \$75,000 science building as the first part of a \$250,000 expansion program. The diocese is also raising \$150,000 for construction of a student center at St. John's Church, Norman, to serve the University of Oklahoma. And, consistent with diocesan improvement, Oklahoma has kept apace with its obligations by fully subscribing its quota toward the Church's national program.

The approaching retirement of Bishop Casady turned the diocese to the task of choosing an able successor, and in June of 1951 the Very Rev. Chilton Powell, dean of Trinity Cathedral, Omaha, was elected bishop coadjutor.

Upon retirement Bishop Casady will accompany Bishop Quarterman of North Texas on a European vacation. When he returns he will make his home in an apartment in the diocesan house, and he will continue to serve as chaplain of Casady School.

The Episcopal Church is firmly established in Oklahoma, thanks largely to Bishop Casady's faithful and sacrificial service of a quarter century. Much of the work has been filled with disappointment and difficult decisions, and without his steadfast devotion advance would have been impossible. The diocese of Oklahoma has taken its place among the strong areas of the Episcopal Church, and the whole Church can give thanks that a missionary problem has become a healthy contribution to the life of that Church.

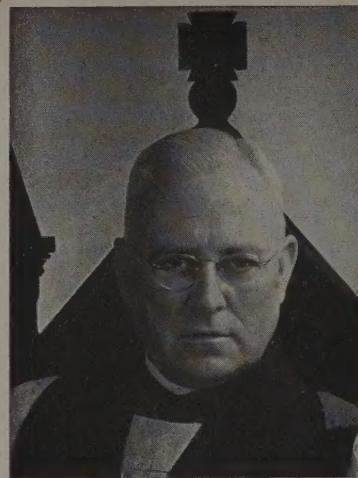
RACE RELATIONS

Sewanee Votes: No Discrimination in Admissions

By the Rev. RICHARD PARK

The trustees of the University of the South voted 78-6 June 4th to instruct the vice chancellor and authorities charged with admissions of students to the School of Theology to give consideration to all applications without regard to race.

The vote concluded six and half hours of consideration at a special meeting attended by all trustees except Bishops Quin, Barnwell, and West, and a few clerical and lay trustees. All dioceses were represented. The meeting, held Thursday, June 4th, was in executive session.



BISHOP MITCHELL
Recognizing equal status of all men . . .

The resolution as finally adopted was:
"Whereas, the constitution and ordinances of the University of the South do not deny admission of students because of race or color,

"Be it therefore resolved, that the board of trustees instruct the vice chancellor and the authorities charged with admission of students to the School of Theology to give all applications for admission thereto sincere and thorough consideration without regard to race."

Bishop Mitchell commenting afterwards said:

"It makes explicit what was implicit in my opinion in the action of last year."

After Communion, with Bishop Mitchell as celebrant, the meeting convened to hear the report of the Penick committee [which has been fact-finding since October]. After the formal report, the committee presented majority and minority recommendations:

Majority:

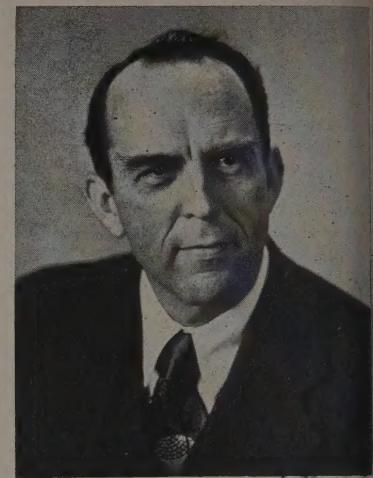
"Resolved, that no qualified applicant to the School of Theology of the University of the South be denied admission on the basis of race or color."

Minority:

"The trustees of the University of the South regret the widespread misinterpretation and misunderstanding of their statement of June, 1952, in regard to the admission of qualified Negro students to the University's School of Theology.

"That action stated that while the university has no ordinances limiting acceptance of students on grounds of race, it was unwise at that time to encourage the application of Negro students to the School of Theology. The statutes of Tennessee and the problems involved in a self-contained and isolated community were cited as reasons.

"The board still is of the sincere opinion that the best interests of the white and



DR. McCRADY
We have no rules against Negroes.

Negro races will not be served by admitting Negroes to the School of Theology at the present time.

"We reiterate, and everyone should recognize, that there is no provision in the charter, ordinances, or regulations of the University of the South which forbids the enrollment of Negroes in the School of Theology, and we add that no action of the trustees prohibits such enrollment. Consequently, to state explicitly what was implicit in our former statement, the Board of Trustees instructs the vice chancellor and the Board of Regents to give all applications for admission into the School of Theology sincere and thorough consideration regardless of race."

Minority recommendations were moved as substitute motion to first. Substitution was voted down. On vote borders majority recommendations also were defeated after several attempts to substitute other delaying and compromising motions. During the entire day no motion presented was designed to exclude Negroes unequivocally.

The Rev. George Alexander was author of the final resolution. Almost all discussion was harmonious and all trustees had opportunity to speak.

In opening the meeting Bishop Mitchell reviewed briefly events necessitating the called meeting and the appointment of the Penick committee. He closed with this charge:

"My brethren, with all the earnestness of my soul I urge that we may put away all passion and prejudice and whatsoever else may hinder us from a godly union and concord in our deliberations this day. We have a solemn duty to perform before God and in the name of this Christian university.

"The one subject before us is the consideration of the special committee's report and our decision, under the guidance of the Holy Spirit, as to what we should do. I beseech you to deliberate as dispassionately as

ossible on the merits of the basic question before us without reference to, or opinion or prejudice concerning, the administrative problems which have confronted the vice chancellor and the board of regents within the past year. Any consideration of these problems will properly come before us in our annual meeting tomorrow when the board of regents makes its annual report. May we acquit ourselves in all good conscience as Christians and Churchmen on that high plane which is expressive of the spirit and purpose of Sewanee."

After the meeting Bishop Mitchell gave the press this quote:

"I consider the action of the trustees today carries its last year's action one step further. There has been much misrepresentation of last year's action to the confusion of the mind of the Church and to the detriment of the good name of the University of the South. This I deplore. The board's action today is clearcut and makes explicit what was implicit in last year's action and in the university's basic law. I would emphasize that this present action does not require any amendment to the ordinances of the university.

"The action indicates that board is cognizant of need for Negro clergy trained in South for Church's work in South, and feels its responsibilities in the matter particularly to owning dioceses and general Church.

"Sewanee will do her best to conserve the even more important Christian principle of goodwill and brotherly consideration in race relations, recognizing the sanctity and equal status of all men as children of God. I call upon all alumni and friends of Sewanee and all Churchmen in our owning dioceses to meet this situation in a manner expressing the spirit of the Christian religion which Sewanee always seeks to exemplify."

Vice chancellor Edward McCrady said:

"The statement made by the trustees last June has been very widely misconstrued. It was emphasized at that time that we do not have, and never have had, any regulation against Negroes or men of any other race. No Negroes had ever applied, and, of course, none had ever been turned down. The difficulties which would be encountered if Negroes should apply, and were admitted, were frankly and honestly discussed; but no action was taken barring them. Why so reasonable a statement was so grossly misinterpreted is difficult to understand.

"The new statement by the trustees reiterates the fact that we have never had any regulation against Negroes, and merely adds that we will give all applicants sincere and thorough consideration. I think it a wise and fair statement, and I shall do everything in my power to carry out the spirit and the letter of the trustee's resolution."

Contrary to report from Georgia, no application of a Negro from there is now pending.

The special committee's report was con-

Unrestricted Gifts

RESPONDING to an inquiry from THE LIVING CHURCH, Mrs. Alfred I. duPont of Jacksonville, Fla., and Wilmington, Del., on May 30th demolished a widespread rumor that her financial support of the University of the South was a factor in the University's controversy over the admission of Negroes to its theological school. "Such gifts as I have made to Sewanee have never been, nor will they be, conditioned, or restricted," Mrs. duPont asserted.

Listed by *Who's Who* as a business executive, Jessie Ball duPont was born in Hardings, Va. She married Alfred I. duPont in 1921. He died in 1935. In addition to serving as chairman of the board of the St. Joe Paper Company of Jacksonville, Mrs. duPont is president of the Nemours Foundation, the Alfred I. duPont Foundation, and the Alfred I. duPont Radio Awards Foundation, as well as an active member of civic and patriotic organizations.

In her reply to THE LIVING CHURCH's inquiry, Mrs. duPont wrote:

"It has been my pleasure and privilege through many years to make contributions to selected Christian educational institutions — of both the white and black races. This automatically included the University of the South, as it stands for real education — viz., the highest mental, moral, spiritual, cul-

tural, and physical development of the youth — led by a board of trustees without a peer.

"Sewanee is peculiarly and fortunately located on an isolated mountain-top, where the youngster's imagination, dreams, hopes, and ambitions can go beyond the horizon. Having the military school, the college, and the university, a young lad is privileged to have the opportunity of obtaining entrance into this institution, wherein he can become educated — under the guidance of an able Christian board and administration — according to the Athenian orator and philosopher, Isocrates, writing in 400 B.C.:

"Whom then do I call educated? First, those who control circumstances instead of being mastered by them; those who meet all occasions manfully and act in accordance with intelligent thinking; those who are honorable in all dealings, who treat good-naturedly persons and things that are disagreeable; and furthermore those who hold their pleasures under control and are not overcome by misfortune; finally, those who are not spoiled by success."

"It has never been, nor is it, my policy to attempt to dictate to the governing bodies of various institutions as to how these bodies should use donated funds, realizing that the trustees of an educational institution — even more so of Sewanee than of others — know the needs of said institution far better than I.

"Such gifts as I have made to Sewanee have never been, nor will they be, conditioned or restricted."

fidential until Thursday's meeting. It was a factual study of Negro work in the General Church and Fourth Province, legal questions involved, summary of replies from other seminaries, canvass of bishops, priests, trustees, students, local community, and study of racial conditions and attitudes in the area.

A legal opinion, by Augustus T. Graydon, of Columbia, S. C., concluded:

"The admission of Negro students to the School of Theology would violate the existing statutes of the state of Tennessee. Sewanee is under no legal obligation to admit qualified Negroes to its School of Theology."

Canvass replies from 402 of 973 letters mailed to bishops, alumni, and non-alumni priests in Province IV totalled 278 favoring admission, 49 qualified favor, 36 opposed, 39 qualified opposition. Only two bishops reported they would not favor. College faculty was divided evenly on admission. One hundred-two replies to 184 letters to lay alumni, friends, and benefactors showed

27 approved admission, 17 no, 36 not now, 17 not now but eventually, five no opinion. Opposition was mainly by lay alumni, not benefactors.

Attendance at the special meeting was the largest in the university's history. Joseph Logan, Webster Groves, Mo., came through a train wreck to attend.

Diocesan Action on Sewanee

A number of the 22 dioceses and missionary districts which own the University of the South, Sewanee, Tenn., held their annual conventions during March, April, and May. Most of them considered and some took action on the question of whether Negroes should be admitted to Sewanee's seminary:

Georgia tabled two resolutions on the subject. Bishop Barnwell told convention the question was no longer hypothetical since he had a Negro applicant for the seminary.

Missouri voted in favor of admitting Negroes.

North Carolina passed a resolution ask-

ing Sewanee trustees to admit all qualified students regardless of race.

North Texas voted against qualification on basis of race in admitting students to seminary.

South Carolina discussed question but took no action.

South Florida voted in favor of admitting Negroes.

Opinions have also been expressed time to time by others of the 22 owning dioceses and districts:

Alabama took no action at its convention last January, but there were some in the diocese who thought Bishop Carpenter referred to the question when he said in the conclusion of his annual address:

"Classes are set against classes and groups against groups, but in the confusion may we remember that it is God's world in which we live and in His way alone can we find the light for understanding, weighing, properly evaluating, and using to His Glory, the true facts of experience."

Arkansas, at convention, voted to commend Bishop Mitchell for his work as chancellor of the University of the South—"For his stand throughout the year with regard to leadership of the University"—and thanked him "for his wisdom, kindness, and patience in dealing with the difficulties at Sewanee and striving for the well-being of the Church and the long-range prosperity of the University."

Dallas, in convention, voted in favor of admitting students to seminary without racial discrimination.

West Texas considered the question in January, took no action.

Western North Carolina's Woman's Auxiliary passed a resolution deplored the action of the trustees of the University in not admitting Negroes.

FACULTY GET NEW JOBS

Effective this month are the resignations of the eight faculty members of the University of the South who protested the trustees' decision not to admit Negroes to Sewanee's seminary for the present. All but one of the men resigning have announced their plans.

The Very Rev. Francis Craighill Brown, dean of the seminary, will be professor of pastoral theology at Berkeley Divinity School.

The Rev. Richard H. Wilmer, chaplain of the University, is to be minister to Episcopal students at Yale university.

The Rev. Frederick Q. Shafer, head of the department of religion in the college of arts and sciences, will be associate professor of Christian ethics and philosophy at Claremont Men's College in California.

Others resigning, all members of the seminary faculty, are the Rev. Howard

A. Johnson, who will be the only American on the staff of St. Augustine's College, Canterbury, England; the Rev. Robert Malcolm McNair, who will be an associate professor at Philadelphia Divinity School; the Rev. Claude Guthrie, to be rector of St. Bartholomew's Church, Pittsboro, and in charge of St. Mark's Mission, Siler City, N. C.; the Rev. Robert L. Hicks who will serve Virginia Theological Seminary; and Dr. J. Allen Reddick, who has not yet announced his plans.

The Rev. Robert M. Grant resigned from the seminary earlier for other reasons and has been teaching at the University of Chicago since last fall. However, he joined in the protest.

Only full-time seminary faculty member who is not resigning is the Rev. Bayard H. Jones.

PRESBYTERIANS

Union Plan Proceeds

Without any discussion or dissenting vote the General Assembly of the Presbyterian Church in the U.S.A. agreed to proceed with a plan for union with two other Presbyterian bodies, Religious News Service reports.

The proposed plan would bring together in a single Church of 3,500,000 members the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. and the United Presbyterian Church. The new Church would be known as the Presbyterian Church of the United States.

Following the vote, Dr. John A. Mackay, newly-elected moderator, said the action could prove to be "historic" because of the process it has initiated.

Union discussions between the Presbyterian Church in the U.S.A. and the Episcopal Church came to an impasse in 1946. The Episcopal Church's Joint Commission on Approaches to Unity recently issued a statement noting that the immediate commitment of the Presbyterian Church in the U.S.A. to achieve organic union with the Presbyterian Church in the U.S. and the United Presbyterian Church takes precedence over conversations with the Episcopal Church's Commission. [RNS]

DEACONNESSES

Setting Apart

Pauline E. Watts, B.A., was set apart as a deaconess¹ by Bishop Donegan of New York in the Cathedral of St. John the Divine, on May 13th. The Rev. Dr. J. Wilson Sutton, under whose di-

TUNING IN: Chief functions of deaconesses are in Church's educational and social work, especially with women, which work they engage in under direction of priest or bishop. But a deaconess may read Morning and Evening Prayer in the

Church (yet only in absence of the Minister). In absence of priest or deacon, she may baptize infants (layreaders may baptize only in extremis). On other hand, a deaconess may not read the Epistle in the Eucharist, which a layreader may do.

rection she was prepared, preached the sermon and presented the candidate. Deaconess Ruth Johnson, executive director for trustees of the New York Training School for Deaconesses, attended the new deaconess and placed her cross about her neck.

Deaconess Watts will spend the summer in work at St. Alban's Mission Yerington, Nev. She will return to New York in the autumn and will be the parish worker in St. Stephen's Church.

After the service, there was a buffet luncheon in the Cathedral House, at which a large number of deaconesses and other guests were present.

PACIFISTS

"Peace Department" Suggested

Building "a floor of community" and understanding with the Russian people was advocated by the Rev. C. Lawson Willard, Jr., in his address to the Episcopal Pacifist Fellowship in New York on May 22d. Mr. Willard is rector of Trinity Church, New Haven, Conn. Every means should be taken to outwit the war-makers by the application of Christian love in this as in every human relationship, he said.

A Department of Peace in the government at Washington was also advocated, and the difficulties of establishing such were weighed. It was brought out at the conference that so vitally important a Department should probably not be endowed by any foundation, as some have advocated, but be a fully supported, non-partisan, governmental operation equal to all other departments.

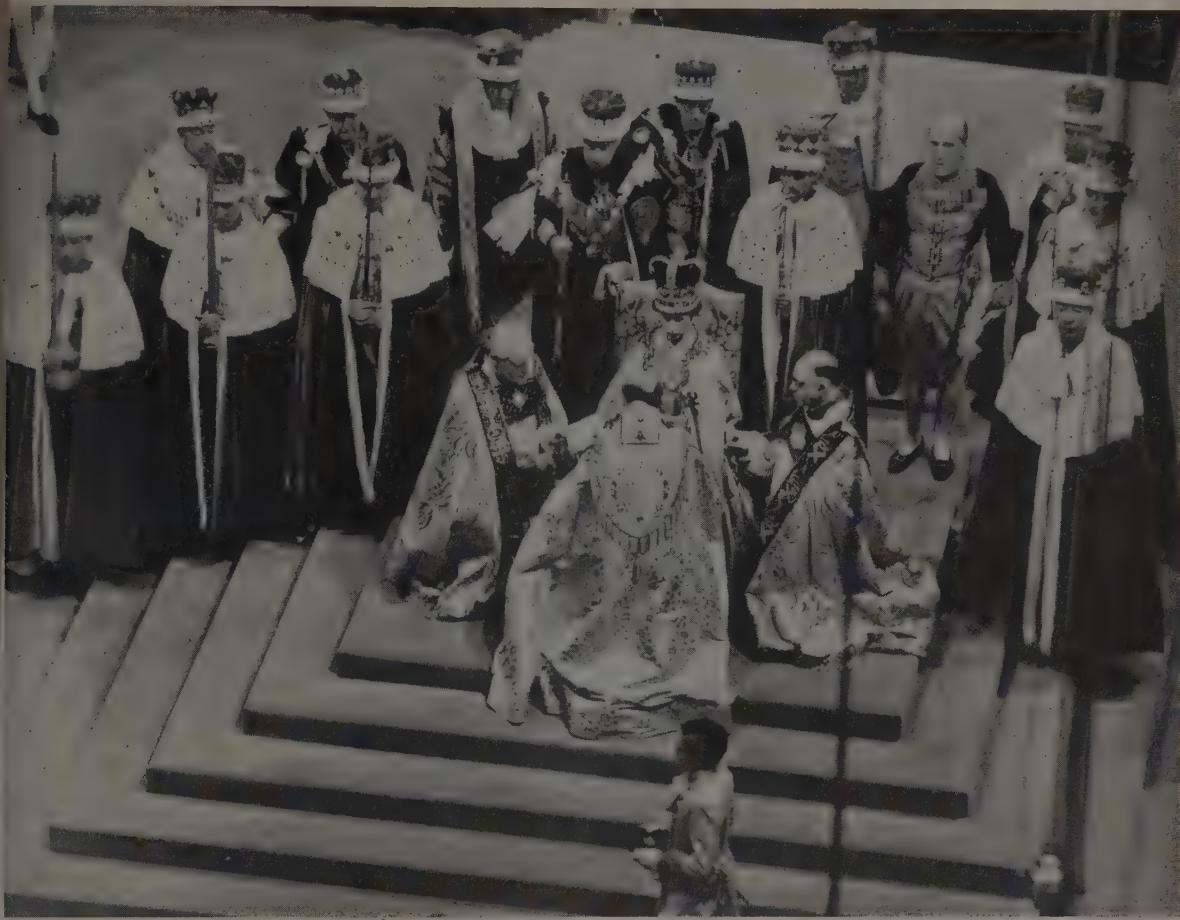
The Rev. John R. Yungblut, rector of St. John's Church, Waterbury, Conn., gave a devotional talk on the Johannine literature.

CONFERENCES

Relevance of Christianity

The Wellesley Conference will be held at Wheaton College, Norton, Mass., again this year from June 21st to 28th. Keynote speaker will be the Very Rev. J. Brooke Mosley, dean of St. John's Cathedral, Wilmington, Del., whose lectures will develop the theme "The Relevance of Christianity for Today."

Director of the conference will be Bishop Hall of New Hampshire, with the Rev. Charles W. F. Smith, D.D., professor of New Testament at the Episcopal Theological Seminary, as chaplain, and Miss Ruth Cheyne of Trinity Church, Boston, as secretary.



RNS

QUEEN ELIZABETH II*
Into a new world of spiritual experience.

CORONATION

The Service in the Abbey

By the Rev. C. B. MORTLOCK

It has not come about by accident that Westminster Abbey¹ is the traditional place of the consecration and crowning of the kings and queens of England. Henry III (1216-72), its second founder, intended it expressly for that purpose. It was thus built as a coronation church, a fact which accounts for the great central space between the sanctuary and the choir. It is this space which at a coronation becomes the "theater" in the midst of which, raised on a stepped dais, is the throne. Between the throne and the altar is the ancient chair of St. Edward embodied in which is the

historic stone of Scone on which Scotch kings were crowned, and which legend affirms is the stone on which Jacob's head rested when he saw in his dream a ladder and angels ascending and descending.

It is in this coronation chair, battered with age and disfigured by the names of bygone schoolboys carved upon it, that the sovereign sits for the sacred rites of anointing and crowning.

For the rest, the abbey church is almost unrecognizable, for tier upon tier of seats rises from the floor to above the triforium.² Only a minority of those present have a view of the ceremony and

*The queen is seated upon her throne shortly after St. Edward's crown was placed upon her head. Kneeling (center) is Archbishop of Canterbury, (left) Bishop of Durham, (right) Bishop of Bath and Wells.

TUNING IN: Westminster Abbey is a "royal peculiar." It is exempt from control of the bishop of the diocese (namely, London), and is under jurisdiction of the sovereign, who, though unable to perform priestly functions, replaces the bishop as

not all see even the processions at the beginning and the end. Some are inevitably placed behind pillars and screens where they can see nothing. None the less, they hear not only the music but the shouts and the fanfares which make the great occasion so thrilling. Still, it is better to be in the abbey and see nothing than not to be in the abbey at all—that is how many of the members of the vast congregation have argued. They have been in their seats since seven o'clock in full ceremonial dress. Many ladies left home in their bare-backed and bare-shouldered finery as early as 5:30 in order to get to the abbey in time. All have fortified themselves with discreet sandwich boxes, for the luncheon which has been provided for all the guests is unlikely to be reached before 2:30.

By the time these lines are read, the

its official visitor, and may command its use for such occasions as coronations. The gallery above the arches of medieval buildings is called a *triforium* ("space with three doors") because of the triple opening of many such galleries.

event will have been described in millions of words in print and on the air. What follows, therefore, will touch in the main on those aspects of the ceremony which have a particular significance for Episcopalians. In essentials the coronation rite has remained unchanged for a thousand years—it is the only survival of the sort in the modern world—but its details vary from one coronation to another.

One of the changes of this century is seen in the position of the Litany. Formerly it was sung by two bishops while sovereign knelt at the faldstool [small kneeling desk]. Now it has become, as Cranmer intended it, a procession sung as the dean and prebendaries [honorary canons] of Westminster go to the west door to await the Queen. Formed there, also, is the procession of ecclesiastics who in their various degrees figure so prominently in the scene about the throne. Probably for the first time for 300 years the two archbishops are wearing their mitres. The only reason why the rest of the bishops are not mitred is that the primates alone are attended by chaplains who can hold their mitres when they are not in use.

The arrival from Buckingham Palace of the two-mile long procession is unmistakable from the clamour outside which drowns the music of the organ and special choir under the direction of Dr. William McKie.

The entrance of the Queen in the midst of a procession, the like of which few persons now beholding can expect to see again, is the signal for the first of several occurrences which have no part in any other religious ceremonial and are electrifying in their effect. I speak of the loud outbursts of shouts and cries which are as ancient in their origin as any part of the service. It is the jealously-guarded privilege of the Queen's Scholars of Westminster School (part of the abbey foundation) to be the first to greet the sovereign coming to be crowned. Their lusty shouts today punctuate the singing of Sir Hubert Parry's anthem "I was glad when they said unto me." The shout "Vivat Regina! Vivat Regina Elizabeth! Vivat! Vivat! Vivat!" has become virtually an unaccompanied part of the anthem and is followed immediately by the singing of the same words by the full choir in four-part harmony.

All eyes are, inevitably, on the slight girlish figure of the Queen as she passes through the body of the church, past the throne, and toward the altar where she makes her "humble adoration." Did ever anyone kneel, as the Queen present-

ly kneels at her faldstool to the south of the altar, to engage in private prayer in circumstances so overwhelmingly distracting?

Not all present, I suspect, are aware of the significance of the crimson "parliament robe" which the Queen is wearing. It is in effect the dress of a peeress, for the Queen has entered the abbey as a princess in possession of temporal sovereignty but not yet endued with the spiritual character conferred by the holy unction which she is about to receive. Herein is another point of resemblance to the consecration of a bishop which



RNS

THE QUEEN'S PROCESSION
Some of the congregation saw nothing.

the coronation rite exhibits. A man is in full possession of the temporal rights and powers of his bishopric so soon as his election to it is confirmed. It is the grace and power to exercise the spiritualities he receives at his consecration.

Before the Archbishop of Canterbury begins the solemn celebration of the Holy Eucharist, in the midst of which the Queen is to be anointed, invested, crowned, enthroned, and to receive homage, there are historic and constitutional preliminaries without which the service cannot proceed. To a generation habituated to quiet behavior in church, the mixture of sacred and secular in the abbey today is startling.

The Queen is now standing by the coronation chair, while the Archbishop, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable, and the Earl Marshall—Garter King of Arms preceding them—goes to the east side of the theater and then to the other three sides and with a loud voice says to the people:

TUNING IN: ¶Resemblance of coronation to consecration of a bishop must not be overstated: use of oil; on head, at coronations antedates such as consecration of some bishops; hence it cannot have been copied from latter in attempt to

approximate crowning of sovereign to conferring of holy orders [see p. 4]. ¶*Kyries*: threefold (or ninefold) "Lord, have mercy," "Christ, have mercy," "Lord, have mercy,"—so called from Greek *kyrie eleison* ("Lord, have mercy").

"Sirs, I here present unto you Queen Elizabeth, your undoubted Queen: Wherefore all you who are come this day to do your homage and service, Are you willing to do the same?"

The loud and repeated acclamations and the vast congregation all with one voice crying out "God save Queen Elizabeth!" to say nothing of fanfares on all available trumpets, as the Queen turns to show herself at the four sides of the theater, is stupendously dramatic. It was just such shouts in the abbey at the coronation of William I in 1066 which misled the waiting soldiers outside and resulted in their setting fire to the houses in the belief that the English in the church had shouted down the Norman conqueror.

In return, as it were, for their pledge the Queen binds herself by oath to maintain the laws of God and the true profession of the Gospel, to preserve the Church and to govern constitutionally. Immediately she has signed the oath and kissed the Bible on which she has sworn it, the same volume is presented to her. In this action it has been found possible to associate for the first time the Moderator of the General Assembly of the Church of Scotland since the presentation of "the most valuable thing this world affords" (introduced into the rite in 1689) is now placed outside the Mass and included among the secular preliminaries. The Queen is kneeling alone when, the choir having sung the magnificent introit, "Behold, O God, Our Defender," the Archbishop is heard saying the collect for purity. The Duke of Edinburgh is kneeling some distance away with the Duke of Gloucester, the Queen's uncle and the young Duke of Kent, her cousin. To the surprise of Churchfolk, the *Kyries* are said and not sung. But after the Epistle (I Peter 2:13) the words formerly used for the Introit, "Let my prayer come into thy presence as the incense," are sung as a gradual.

The Gospel is the passage about the tribute-money from St. Matthew and then comes the Creed sung to the setting by Dr. Vaughan Williams which has come to be recognized as a masterpiece of liturgical music. As at the last coronation there is no sermon, so the Archbishop, immediately after the Creed, begins the singing of *Veni, Creator* and then prepares for the central solemnity of Anointing the Queen. The ampulla containing the holy oil (consecrated on this occasion by the Bishop of Gloucester, Dr. Woodward, a former member of the Chapter of Westminster, in place of that destroyed by German

ombs) and the spoon accompanying it are all that is left of the ancient regalia destroyed by Cromwell after the beheading of Charles I in 1649.

The Queen is now seated in the coronation chair with her back to all but a few of the 7,500 people in the church. As she awaits her anointing on the palms of both hands, her breast, and the crown in her head at the hands of the Archbishop, she is further screened from view by a pall of cloth of gold held over her by four Knights of the Garter. She hears the Archbishop say:

"As Solomon was anointed king by Zadok the priest and Nathan the prophet, so be thou anointed, blessed, and consecrated Queen over the Peoples whom the Lord thy God hath given thee to rule and govern."

The Queen is now rightly styled Her Most Sacred Majesty, for she is the Lord's Anointed. Her first act in her new spiritual character is to kneel before the Archbishop to receive his blessing. The anthem *Zadok the priest* which follows in the glorious setting composed by Handel for the coronation of George II in 1727 has been sung at the Anointing ever since St. Dunstan crowned King Edgar at Bath in 973.

There is much uncertainty about the origin and significance of the quasi-vestments with which the Queen is now clothed but there is little doubt that the close-fitting garment, shimmering with gold, is a form of the dalmatic. It is called the Supertunica and is put on the Queen over the Colobium Sindonis, a long white garment resembling something between an alb and a bishop's rochet. The stole is unmistakable, but the Armills[¶] put on the Queen's wrists are not easily explained. The Robe Royal which comes last has been identified with the cope, but is more probably derived from the imperial mantle of the Byzantine emperors.

Of insignia royal the most impressive is the orb set under the cross signifying that "the whole world is subject to the Power and Empire of Christ our Redeemer"; but no less in religious symbolism is the "Ring of kingly dignity and the seal of Catholic Faith" which the Archbishop puts on the fourth finger of the Queen's right hand.

During these and the other ceremonies the congregation has been seated. It now rises to its feet as the Archbishop lays the St. Edward's Crown on the altar and pronounces a blessing upon it. There follows a great stillness as, with not a word spoken, the Archbishop and assistant bishops come from the altar and the Dean of Westminster brings the Crown

which the Archbishop reverently puts on the Queen's head. The stillness is resoundingly broken as "with loud and repeated shouts" the cries of "God save the Queen!" break forth. The crowning is the signal for a brilliant assault on eye and ear as hundreds of white-gloved hands are raised in the act of putting on coronets; princes and princesses, peers and peeresses, king of arms, coroneted and crowned, stand continuing the tumult of acclamation which is heightened by the sounding of trumpets and the clangor of all eight great bells in the north-west tower being "fired," i.e.,



Wide World

ARCHBISHOP* AND QUEEN
"By the hands of us bishops . . ."

sounded all together in a crashing din.

The noise of exultation having gone on for several minutes, there is at last deep stillness again as the Archbishop imparts a solemn Benediction.

The "lifting up of the Queen into the throne" by the Archbishops and Bishops, and other Peers of the Kingdom brings her for the first time into the middle of the theater. She is now in full possession of all the dignities, duties, and responsibilities of her kingdom, but before she receives the homage which is now her due the Archbishop of Canterbury addresses her:

"Stand firm, and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the name and by the authority of Almighty God, and by the hands of us the bishops and servants of God, though unworthy, and the Lord God Almighty, whose ministers we are, and

*Presenting scepter.

the stewards of his mysteries, establish your Throne in righteousness, that it may stand fast for evermore."

There is a short pause before the Archbishop, having finished his exhortation, is the first to kneel on the steps of the Throne to do fealty, placing his hands between the Queen's as he pledges himself to be faithful and true, and then kisses the Queen's right hand. Meanwhile, all the bishops have been kneeling in their places and repeating the oath of fealty after the Archbishop. The homage of the Dukes of Edinburgh, Gloucester, and Kent and then of the senior peer of each degree, by date of creation of his peerage, brings the Coronation ceremonies to an end. The tension has been relieved by the whole congregation, to say nothing of the thousands in the streets, joining in the singing of the hymn, "All people that on earth do dwell."

Meanwhile the Queen has laid aside her crown and sceptre and, kneeling before the altar, she offers the oblation of bread and wine to become the Body and Blood of Christ. She offers also an altar cloth and a wedge of gold.

At this point in the service the Duke of Edinburgh comes to kneel beside the Queen to receive a special blessing from the Archbishop.

The service now follows its familiar course. As husband and wife, the Queen and the Duke receive the Blessed Sacrament at the hand of the Archbishop, after which they part once more. The Duke goes to his place while the Queen retires to the shrine of Edward the Confessor behind the high altar and is there arrayed in the robe of imperial purpose and the imperial crown placed on her head. Thus clothed with all the splendor of majesty and having the orb and sceptre in her hands, she passes once more in procession, but now in fullest state, to the west door.

During the coronation of Queen Elizabeth the Archbishop's words and movements were calm and unhurried as though he were habituated to every detail. His voice, as millions of Americans heard on the radio and television, was clear and resonant. The queen's replies were clear and her grave demeanor greatly impressed all beholders; her eyes remained almost constantly downcast.

For the anointing the Queen wore a superb embroidered gown enveloped by an unadorned garment of white lawn. Many remarked about her air of dedication after the ceremony. Neither smiling nor grave, but exalted and apart, it seemed as though she were lifted up into a new world of spiritual experience.

TUNING IN: ¶Armilla is Latin for bracelet, but in recent years has been incorrectly used for stole royal—even in rubric of coronation rite, where it appears as armill (singular). At the coronation just past the confusion was cleared up: the ar-

mills (plural) once more became in fact bracelets, clearly distinguished from the stole royal. ¶Hymn "All people that on earth do dwell" is a paraphrase in rhymed verse of Psalm 100, as may be seen by comparing it with Jubilate.

American Observances

American Churchpeople widely observed the coronation of Queen Elizabeth. Special services were held on coronation day and on the days preceding in almost all parishes and missions. To note only a few:

A festival service of thanksgiving for the accession to the throne of Queen Elizabeth II was held in St. Thomas' Church, Washington, D. C., on Trinity Sunday, May 31st. The service, largely taken from the English Book of Common Prayer and the Coronation Service, was the first of its kind in the nation's capital. It was conducted by the Rev. Harold Bend Sedgwick, rector. Ivor Porter, O.B.E., First Secretary of the British Embassy, brought official greetings from Her Majesty's Government and made the address. Trumpets, trombones, and kettledrums blended with the organ during the playing of the Coronation March, as the congregation stood at attention. Representatives of the Embassies of all nations in the British Commonwealth were present, including His Excellency, the Hon. Sir Percy Spender, Ambassador of Australia, and Lady Spender.

At the Washington Cathedral on June 2d at noon members of the diplomatic services and U. S. representatives heard trumpeters from the National Symphony orchestra sound a fanfare on bannered trumpets as the British national anthem was sung and lessons from the scripture were read by Mr. Hume Wrong, Canadian Ambassador, and Sir Roger Makins, British Ambassador.

Bishop Dun in his address said: "If one member be honored, all members rejoice with it . . . So it is today."

Bishop Scaife, of Western New York, conducted a service on May 31st in St. Paul's Cathedral, Buffalo, honoring the Coronation. Vows to be assumed by Queen Elizabeth at her Coronation were explained before some 800 persons. The service was prepared by Bishop Donegan in conjunction with the Archbishop of Canterbury. Bishop Donegan gave Bishop Scaife permission to use it.

In Hawaii Col. Paul Rusch, executive vice president of BSA in Japan, and founder of KEEP (Kiyosato Educational Experiment Project) along with British Consul Sidney E. Tate of Honolulu, opened a unique Coronation Fair held on the spacious grounds of St. Stephen's Church, Wakiawa, on May 23d.

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JAPAN

Death of Yoshio Ohira

Yoshio Ohira, 69, Japan's foremost and greatly beloved Episcopal layman, died May 24th, at his home on the grounds of St. Luke's International Medical Center, Tokyo. He was business director of St. Luke's International Hospital.

The Nippon Seikokwai lost its most prominent lay reader and authority on the past 50 years of the Church's work.

No Japanese Churchman was more widely known than Ohira San, as he was called by every Japanese and foreigner connected with the Episcopal Church and its institutions in Japan.

He will be succeeded by Richard Katsuichiro Ochiai, treasurer and managing director of the Japanese Brotherhood of St. Andrew.

Mr. Ohira was born December 10, 1883 in Nara, where as a school boy, he was baptized and became one of the first members of the early chapter of the Brotherhood of St. Andrew. Mr. Ohira was born two weeks after the creation of the first chapter of the world-wide layman's organization which was soon to guide him into a life work with the young Church of Japan.

Early in his youth, Mr. Ohira came under the influence of two newly arrived missionaries sent out from Kenyon College, Gambier, Ohio: the Rev. Charles Reifsneider, now retired Bishop of North Kwanto, living at Pasadena, Calif., and lay mission treasurer, John Reifsneider. Mr. Ohira moved with them to Fukui, in western Kyoto diocese to help pioneer the Church's mission there and taught in the Fukui English School. Later he moved to Tokyo with Mr. John Reifsneider, when he became treasurer of the American Church Mission. This began a 50 year service of close association with the late Bishop Channing Moore Williams' closing era and the entire episcopate of the late Bishop John McKim. He became an advisor to such famed pioneer missionaries as former Presiding Bishop Tucker, then president of St. Paul's University; Dr. Rudolf Bolling Teusler, pioneer of St. Luke's famed hospital; and Bishop Reifsneider who succeeded Bishop McKim as diocesan in North Kwanto.

There is no layman in the Japanese Church who had a greater storehouse of knowledge of the history and work of the Anglican Communion in Japan than did Mr. Ohira. Every missionary coming to Japan during the past 50 years has been indoctrinated by him and all have leaned heavily on his vast knowledge. Few laymen have ever known more intimately the bishops and clergy of the Church's 94 years of history since

the coming of the first missionary pioneer, Channing Moore Williams, in May 1859.

It may further be said that Mr. Ohira has been more closely associated with the writing and creation of the Japanese Church's canons and documents, including the first prayer book and its revisions. Certainly he has translated into Japanese more sermons and published Japanese language addresses for foreign missionary preachers than any man in the Japanese church.

Throughout the anxious war years 1941-45, Mr. Ohira, kept tight control of all legal holdings of the Church, displaying extraordinary diplomacy.

Mr. Ohira advocated the creation of a national St. Andrew's House as a center for laymen's work in Tokyo which has been carried on for the past two years in rented quarters. One wing of the permanent national St. Andrew House now being projected by the Japanese Brotherhood of St. Andrew will be a memorial to Mr. Ohira.

NEW ZEALAND

Tribute to Archbishop

Paying tribute to the Most Rev. Campbell West-Watson, who died on May 19th, the primate of New Zealand Archbishop Owen, said:

"It was with profound regret that heard of the sudden death of my greatly loved predecessor, Archbishop West-Watson. He was a fine Christian with a simple faith in God and in the goodness of his fellow men.

"I never heard him speak a word in anger or a word of unkindness. All men respected him and his friends had a deep affection for him. He was devoted to the interests of the Maori people and it was while he was primate that the first Maori bishop was appointed.

"It was not only in the Anglican Church that he was liked and respected. He was one of those who helped to establish the National Council of Churches in New Zealand and he was its first chairman. He was trusted by his fellow Christians throughout the country.

"He travelled far and wide in the interests of the Church and the Province and he never spared himself in the discharge of his duties. We are thankful for all that he accomplished and above all for the example of his integrity and for his life of service."

Archbishop West-Watson, formerly Primate and Archbishop of New Zealand and Bishop of Christchurch, was 76 years of age when he died. He retired last year after 25 years of office. He was enthroned as Bishop in Christ church Cathedral on March 24, 1926. He was elected Primate and Archbishop of New Zealand at the General Synod of 1940, held in Nelson.

The Queen: Symbol of Hope*

By the Rev. John Heuss

IT is with a deep sense of the significance of her coronation and enthronement to her people that we join with free men everywhere in the world to wish Her Gracious Majesty, Queen Elizabeth II, good health and a long and prosperous reign.

It has already in a remarkably short time become happily apparent that this young woman is a rare combination of friendliness, dignity and quiet ability.

Her queenly, yet somehow homely, conduct since she has assumed the responsibilities of regal office, have endeared her not only to her own people but to all who are capable without ideological prejudice of recognizing true worth and excellence in a human being superbly suited by nature and by training for a role which well may be crucial to the peace and happiness of all mankind.

One has had the feeling as Queen Elizabeth has gone modestly about her arduous duties that somehow in spite of the violence of the age in which we live,

in spite of the blatant vulgarity of much that is on the human scene, in spite of the ever threatening cloud of war which could indeed destroy us all, the truly significant values of kindness, sincerity, loving charity, and dedicated service have not disappeared from the earth.

The world desperately needs a living symbol which can give it cause for hope. To many, I am sure, the young Queen of England represents that symbol. She has strengthened the assurance that what decent men hold most dear is not only still existent but will prevail before the story of our generation is at an end.

As Episcopalians and members of the Anglican Communion, spiritual sons and daughters of the Church of England, we take great pride in the fact that the whole world will know that our Mother Church has conducted the Coronation

*Address preached in Trinity Church, New York City, by the Rev. John Heuss, D.D., on the occasion of the Coronation of Her Majesty, Queen Elizabeth II, of England, June 2, 1953.

Service and has crowned this newest British Sovereign as our Church has crowned the kings and queens of England for century after century. Long before the medieval innovation of the papacy, free English bishops of the ancient Holy Catholic Church of England officiated, as the Archbishop of Canterbury has officiated on June 2, 1953, in the coronation of England's kings and queens.

But it is most of all as plain Americans that all of us rejoice. We are glad that the Ruling House of England, which has produced so many wise and capable sovereigns of the British Commonwealth of Nations, has in this present time again supplied a ruler with such outstanding promise for the future. We are glad today that there is much rejoicing wherever the proud flag of Britain flies. But we are happiest of all that the coronation of Queen Elizabeth helps to seal the promise that the peoples of the English speaking world will be able to continue and to strengthen that splendid tradition of mutual understanding and international co-operation. There will be voices raised in both nations from time to time which will seek to divide

(Continued on page 22)

THE WORST BOY

By Katharine Morgan Terry



Harold Lambert

THE released time children were difficult that day. It was spring and the sunshine and the soft wind from the river were more enticing than religious study after school. They wriggled and squirmed and asked foolish questions, and it took every ounce of patience to hold their wandering thoughts.

Finally the period came to an end, and I was as thankful as they. At the conclusion of the weekly classes we go to a little shrine of our Lady at the back of the church where one pupil is privileged to light a votive candle for all the intentions of the class. We offer up our prayers for peace, the names of sick relatives, the departed, ailing cats and dogs, and whatever has been agreed upon beforehand. It is usually a touching two or three minutes, this picture of 25 children kneeling quietly on the floor around the shrine. Today, though, they wriggled even here, and my wrath began to take precedence over my prayers.

After the little blessing they scattered like autumn leaves, except one, the worst boy in class, the one I had planned to "deal with" afterwards. He stood there soberly, not knowing of my plan, looking at the statue of the Mother and Child, and then turned to me and said, "Wasn't she lucky? She held Him in her arms."

The Coronation

EXCEPT for the safe assertion that it ran into the hundreds of millions, the number of persons throughout the world who heard or saw the coronation by radio or television (or did both) is anybody's guess.

Such interest in an event that got many listeners out of bed at unheard-of hours was prompted by something more than idle curiosity: it was, in no small part, a genuine appreciation of all that present-day British monarchy stands for—solidarity of the freedom-loving peoples of the world and of the primary social unit, the family, as exemplified in the life of the present Queen, her husband, and their children.

The morning after the telecast of the coronation we were asked whether or not we thought that the religious aspect had this time received greater emphasis than in 1937, when the previous British coronation took place. So far as the service itself and the chief participants are concerned, we doubt if there is any appreciable difference in fundamental spiritual conception of the rite.

Liturgical scholars, as they heard or watched the recent coronation, must have noted with pleasure such features as the reintroduction (for the first time, we understand, since 1603) of the ancient psalm verse between epistle and gospel (the gradual), the wearing of mitres by the two archbishops as they walked in procession, and the singing, to the traditional melody, of the eucharistic preface.

Even the principles of the liturgical movement found echo in the provision (again for the first time, we believe) of a truly congregational hymn, "All people that on earth do dwell," at the offertory, at which, according to a centuries-old tradition, the sovereign offers the bread and wine for his own communion.

But although recent British coronations have been regarded, by those directly concerned with them, as the solemn religious rites which in sober truth they are, we do believe that the publicity anticipating and attending the crowning of Queen Elizabeth II has sharpened and circulated more widely than before the fact that this is, above all else, a religious rite of deep significance.

Certainly the Church of England, in the garb of her greatest outward splendor, has been introduced to the American people, and to those Americans least likely to discover her for themselves—namely, the working people whose chief recreation "when day is done" is to sit in front of their television sets. . . .

It should be a little more natural for both clergy and lay persons to point to the Church of England as our "mother" Church in presenting the Episcopal Church to inquirers. This connection with the coronation should make it easier to get across the idea of

Triumph for the South

THE instruction by the board of trustees of the University of the South that applications for admission to its theological school are to be considered regardless of race represents another milestone in the progress of relations between races in the South.

Those of us who live in the North are prone to misunderstand the temper of Southern leaders in dealing with racial problems, seeing in it something akin to the "*apartheid*" policy of South Africa in which the white race tries to preserve its dominance by repressive measures. On the contrary, as recent history south of the Mason and Dixon line has abundantly shown, responsible white leadership and black alike are pressing forward to the highest Christian standards in racial matters. The question is not "whether" but "when."

The resounding majority vote of the board of trustees, together with the substantial majority of Sewanee's alumni as shown in the Penick committee's report, tells us that as far as Sewanee is concerned the time is now for the admission of colored students to theological schools. This is the kind of courageous leadership in race relations that the Church should give, and a further guarantee of the fact that forward-looking leadership is just as strong in the South as in the North. June 4th was a day of triumph for the South.

Anglicanism. Thus current interest in the coronation may prove a potent missionary tool—if seized upon before it grows stale.

Another fact that must have left its impress upon those who watched the telecast is the scientific achievement that, in twelve hours or less, brought the films across the Atlantic, developing them en route so that Canadians and Americans might see them the same day. It is as though the effort of the atomic age that must of necessity be beamed primarily on defense, took a breathing spell to show to the world, by dramatic example, the potential peacetime uses of its discoveries.

These, of course, are by-products of an event sacred and significant in itself; but they are by-products in keeping with the character of the present Queen—as brought out in her post-coronation broadcast—and of her husband and the royal house from which she is descended. She would be the first to wish to see them actualities, to see the bonds between Anglicans and other Christians strengthened, and to see peace established among men and nations.

WEST VIRGINIA — Newly-elected resident of the Charleston Symphony Orchestra is Bishop Campbell, coadjutor of West Virginia. He succeeds John J. Gelder, Jr., radio executive.

LONG ISLAND — Bishop Budlong, retired, of Connecticut, will be taking confirmation services in the diocese of Long Island on two Sundays in June. He will be acting for the Bishop of Long Island.

DELAWARE — 400 women of the diocese of Delaware attended a Bishop's Tea recently at the A. Felix duPont Memorial House, Rehoboth Beach, Del., marking the official opening of the house as a diocesan center. The Memorial House, summer home of the late A. Felix duPont, was presented to the diocese last January by his widow, Ann Marvel duPont, as a memorial to her husband. The house has been completely refurnished.

EASTON — Calling leadership in the Church a higher obligation than service to the community, the Rev. George W. R. MacCray of New York, 28-year-old associate director of the Presiding Bishop's Committee on Laymen's Work, addressed delegates to the recent convention of the diocese of Easton. The Rev. Mr. MacCray said:

"Members of the Episcopal Church take a prominent part in public affairs; you read their names as dinner speakers and you'll find them connected with any service club. If they were as much interested in the Church as they are in the good causes on the outside, the Church would make tremendous strides."

Bishop Miller, diocesan, spoke of the need for postulants and for local and diocesan endowments. An operating budget of \$19,208 for 1954 was approved.

New chancellor will be Col. Carl O. Hoffman, replacing Mr. Fred Webb, who recently resigned after 20 years.

SOUTHERN OHIO — Two missions — the youngest and one of the oldest — were admitted as parishes at the recent convention of the diocese of Southern Ohio which met in the Church of the Advent, Cincinnati. St. Mark's, Columbus, is just two years old, while St. Paul's, Martin's Ferry, had been a mission for more than 70 years.

The convention endorsed Bishop Hobson's plea for a fairer method of federal and state investigations. The resolution said:

"We recognize, as Bishop Hobson did, the right of government to investigate an organization or any individual, but also it



"The little girl I found covered with maggots and nearly starved on a street in Seoul last week is there again today. She is in the same cramped position, lying on her side in the street. But this time she is dead." So reports 1st Lt. Charles Vogel in a U.P. dispatch. He states that she was taken into an orphanage but there wasn't room for her and, "Then they turned her out from the orphanage." He goes on to explain that when he first saw her, "Of course she wasn't dead then. She could brush off some of the flies with one hand. She could do nothing about the maggots. Her chances weren't good but it seems to me she could have been saved if anybody had wanted to save her."

We do not know what orphanage refused to keep this child. We are glad it was not a Christian Children's Fund orphanage. But before anybody condemns whatever orphanage it was, let's face stern, cruel facts. They reduce down to just one hard fact. If you haven't the room and if you haven't the money to make the room, if you haven't the food

and if you haven't the money to buy the food — then you are helpless and have got to let the maggots finish the job for a homeless, friendless, sick child.

The little girl's life could have been saved — just as many other children have been saved — by being cared for in a Christian Children's Fund orphanage. In addition to the 5,000 children in 30 CCF Korean orphanages, Christian Children's Fund assists children in orphanages in the following countries: Borneo, Brazil, Burma, Finland, Formosa, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Switzerland, United States and Western Germany.

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ARCHITECT'S DRAWINGS: ST. LUKE'S SCHOOL (TOP) AND PASTORAL WORK COLLEGE
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is the right and duty of all of us to demand that these investigations be conducted in accord with the highest principles of American justice and honesty."

Approval of the convention was also given to Bishop Hobson's request for increased coöperation with other Churches, "not alone in the battle against Communism but in all areas where unified effort pushes forward the work of our Lord Jesus Christ."

A last-minute resolution to adopt tithing as the standard of giving in Southern Ohio, which seemed headed for lively and lengthy debate, was referred to the department of promotion for study.

ELECTIONS. Deputies to Provincial Synod: Clergy, Almus Thorpe, S. C. MacCannion, J. E. Clarke, G. W. Buchholz, Jr., lay, H. D. Neill, Alan McGregor, John Bielke, Edw. Dougherty.

IOWA — Probably the first religious service ever to be televised in the state of Iowa was a service of Evening Prayer telecast from Trinity Cathedral, Davenport, during the convention of the diocese of Iowa.

Delegates recommended to the National Council that the Church produce a television program specifically about the Episcopal Church. They favored greater promotion of the Church through the newspapers, magazines, and radio. The diocese's own budget was increased to include provision for newspaper advertising in the state. Advance work will also plan for three or four new missions.

More than 650 delegates and visitors registered for the largest convention ever held.

ELECTIONS. Newly elected to standing committee: the Rev. E. E. Johnson, the Rev. Vine Deloria, Mr. R. E. Reuling.

Delegates to Synod: Clerical, P. J. Davis, C. R. Fletcher, Joseph Gregori, W. C. Hawtrey, R. W. Kem, H. F. McGee; lay, D. G. Ainsworth, John Cutler, H. C. DeBlauwe, D. S. Egbert, Glenn Shore, Carl Smedal.

NEW YORK — The beginning of a new era of service to Greenwich Village, N. Y., and to the Episcopal Church's ministry by historic Trinity Church, New York City, has been charted by the Rev. Dr. John Heuss, rector of Trinity Parish.

Dr. Heuss announced that Trinity Parish is ready to start work at St. Luke's Chapel on a modern school, a college of pastoral work, and other structures necessary to carry on the forward-looking plans of the church.

Trinity already owns the entire block bounded by Christopher, Hudson, Barrow and Greenwich Streets, Dr. Heuss said. The plans call for the demolition of a number of out-moded two and three story residences and apartments now encircling the chapel.

Approximately half of the block is now taken up by the chapel, present inadequate school building, gymnasium, vicarage, playground, and teacher living quarters.

"This announcement is the result of several years of planning," Dr. Heuss said. "Our present grade school and playground facilities have been outgrown. The Church has also long felt the need for a graduate school that might bridge the gap between seminary and parish. There is a growing need for advanced instruction in how to best minister to the changing urban scene."

"This expansion will enable us to widen the usefulness of St. Luke's Chapel and school to the people of Greenwich Village. We are especially anxious to enlarge our facilities for youth activities."

NEW YORK — A bequest of \$150,000 was left to the diocese of New York by Dr. Albert A. Berg who died in New York City on July 1st. The net estate of Dr. Berg, a surgeon, amounted to almost seven million dollars. New York University will receive almost two mil-

on dollars to establish an institute for experimental physiology, surgery, and pathology.

ORTH DAKOTA—Diocesan status was envisaged by Bishop Emery of Orth Dakota when, at the recent convocation of the district, he called for the raising of a half million dollar endowment fund.

The Bishop explained that the present fund now stands at about \$9,000 and must be kept intact until it reaches such proportions that the annual interest will equal the amount of the district's subsidy from the General Church, this year \$36,000. He thanked the Woman's Auxiliary of Gethsemane Cathedral, Fargo, where the delegates were meeting, for their gift of \$1,000 to the fund.

Bishop Emery expressed the hope that Indian Episcopalians at their June convocation would take action to eliminate their annual meeting and to enter fully into the convocation of the diocese, where their delegates have official status and the privileges of voice and vote.

The visit and speeches of Bishop Keeler of Minnesota and of laymen from other cities and the unveiling of an oil painting of Bishop Atwill, retired Bishop of the district, brought long reports in the metropolitan papers.

Mr. Karl Kharas of Omaha, Nebr., predicted that the discovery of oil in North Dakota, the irrigation program that is planned, and the development of other resources will bring a great influx of people and potential Churchmen into the district.

Council of advice: Clerical, H. R. Harrington, A. E. Smith, W. H. Powell, J. T. Baker, George Gillespie; lay, G. R. Horton, W. W. Whitson, C. H. Corwin, R. C. Miller, T. F. Alderson, W. E. Cole.

FOND DU LAC — The new Coadjutor of Fond du Lac, the Rt. Rev. William H. Brady, was present for the council of the diocese. Bishop Sturtevant, the diocesan, presided through the day and addressed the council.

Giving to the Church's program was in excess of expectancies, and quotas for 1954 were raised from 27 to 30 per cent of current expenses.

ELECTIONS. Standing committee: Clerical, F. D. Butler, E. M. Ringland, William Elwell, H. M. Keyes, W. F. Christian; lay, C. G. Kuebler, C. E. Steiger, Allen Earle. Woman's Auxiliary president: Mrs. Charles Pors. Diocesan altar guild president, Miss Eunice Smith.

WYOMING — A gift of \$1,500 to Bishop Hunter of Wyoming from the Woman's Auxiliary provided excitement at the convocation of the district of Wyoming. The gift was to be used for his discretionary fund, his new home, and the debt of Canterbury House.

The convocation voted a campaign to raise money for a new Bishop's house, and \$3,500 was also added to the budget.



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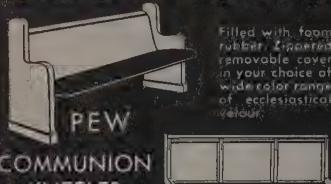
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to apply on the Canterbury House debt.

Bishop Hunter reported 600 confirmations, the largest in the district's history, and the largest number of resident clergy.

ELECTIONS. Executive board: Clerical, Lyle Barnett, Robert Clingman; lay, Hume Everett, C. O. Horton, Delegates to Synod: Clerical, Harvard Wilbur, Otto Jackson, Raymond Clark; lay, James More, C. O. Horton, Ted Rounds.

SPRINGFIELD — Changing of the annual synod dates from May to October was effected at the recent synod of Springfield. The change has now been approved, as required, by two successive annual synods, and so the next annual synod will be held October 5th and 6th, 1954, unless the diocesan, Bishop Clough, must call one earlier because of the press of business.

St. Bartholomew's, Granite City, was admitted to parish status, after 50 years as a mission. The synod adopted a budget for 1954 of \$54,380, the largest so far.

ELECTIONS. Delegates to Synod: Clerical, D. K. Montgomery, R. B. Adams, R. E. Krohn, O. W. Reed, Jr.; lay, R. A. Brown, Walter Gates, James Weart, Albert Posladek. Standing Committee: Clerical, D. K. Montgomery, W. E. Berger, O. W. Reed, Jr., F. S. Arvedson; lay, Phillip Fletcher, James Weart, Clifford Hathaway, Harry Faulkner.

Woman's Auxiliary president, elected by women: Mrs. Harry Faulkner. New archdeacons named by the Bishop: For Springfield, the Ven. F. S. Arvedson; for Cairo, the Ven. Ellsworth Stone.

MINNESOTA — Anglican Congress plans [L. C., June 7th] and the building of a new church at the University of Minnesota took the attention of delegates to the recent convention of the diocese of Minnesota.

Bishop Keeler, diocesan, said that the board of managers of the University House Corporation, which currently operates under the chaplain of St. Timothy's House as a university student center, and the vestry of Holy Trinity Church, which sold its Minneapolis building several years ago to unite with the diocesan project nearer the campus, are united in feeling that the time has come to proceed with the building of Holy Trinity Church and the student center. The money will be raised in the diocese in a special effort either in the autumn of 1954 or the spring of 1955.

Among the several reasons Bishop Keeler gave for the selection of Minnesota for the Anglican Congress in August of 1954 were its strategic location and facilities of rail and air transportation and its known central churchmanship. The congress will include one clergyman and one layman from each diocese. It was estimated that \$50,000 will cover the expenses to Minnesota as host-diocese.

Bishop Keeler will be in Europe for the summer, representing the Presiding Bishop at a conference of German Evangelical Churches in Hamburg, at the

DIOCESAN

International Old Catholic Congress in Munich, and for an official visit for the Presiding Bishop to the Lusitanian Church of Portugal. Toward the end of July Bishop Keeler will visit Lambeth Palace as a guest of the Archbishop of Canterbury [L. C., June 7th].

Bishop Kellogg, Coadjutor of the diocese, said in his address that the principle of the separation of Church and State should be invoked to control the "fishing expeditions" of the congressional committees.

Provincial Synod: Clerical, Harlan Cuykendall, Bradford Hastings, Robert Wolterstorff; lay, Kenneth Agerter, Paul Benson, John Gregg, Lloyd Hatch, G. M. Johnson.

Bishop and council: Clerical, Frank Butler, W. A. Foster, George Goodreid, Bernard Hummel, Roger Schmuck; lay, L. A. Hatch, Frank Kiewel, Jr., Allen King, Carroll Michener, Rector Putnam.

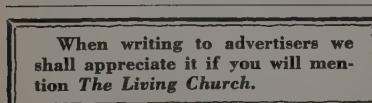
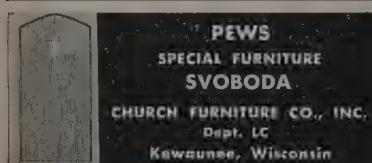
SOUTH DAKOTA — "Many laymen have yet to feel the thrill of working in a growing, militant Church," Bishop Roberts of South Dakota said in his annual address to the convocation of his district.

But that laymen have been active in the district was seen in reports by Mr. Freeman Otto: an attendance of 65 laymen at the training program conducted in October; and 15 speaking engagements filled by the laymen. Mr. Dom Gatchell told of the work of "the committee for the furtherance of the Faith" in Christ Church, Yankton, with its series of Sunday evening discussion groups that led 13 persons to Confirmation.

Bishop Hines, coadjutor of Texas, addressed convocation and conducted meditations for the Woman's Auxiliary.

ELECTIONS. Delegates to Synod: Clerical, F. J. Pryor, III, W. L. Johnson, Earl Kneebone; lay, Marion Morris, W. E. Kelley, Donald Gatchell. Council of advice: Clerical, P. H. Barbour, Alexander Wood, B. W. Swain; lay, N. A. Sanford, G. R. Lockhart, W. A. Alexander. Representatives to South Dakota Council of Churches: The Rev. Standish MacIntosh, the Rev. H. S. Trask, Mr. John Sauer. Woman's Auxiliary president: Mrs. Standish MacIntosh.

MAINE — Highlighting the days of the 134th convention of Maine in Portland, May 19-20th were: Celebrations in connection with the 75th Anniversary of the Woman's Auxiliary; announcement of an allocation from a new Reorganization and Advance Fund, to assist in the construction of four new churches in Farmington, Ellsworth, Jefferson, and Jackman. The convention endorsed the program of the General Convention Committee on Alcoholism; turned down a proposal to make it



leal for women to serve on vestries; adopted an increased missionary budget; voted to meet next year at Bar Harbor on the occasion of the 75th Anniversary of St. Saviour's parish.

A laymen's conference before the diocesan dinner heard W. Dexter Stephens, president of Province II speak; made a study of parish papers; received instruction on the proper preparation and use of tract racks; and introduced a new slabus for lay readers. At the diocesan dinner, Dr. John H. Hallowell, professor of Political Science at Duke University, gave a brilliant address on the Mediating Church."

ELECTIONS. Standing committee: Clerical, T. G. Tellely, H. S. Craig, C. E. Whipple; lay, R. G. Kinnison, K. C. M. Sills, F. C. Scribner, Jr. Diocesan council: clerical, J. B. Fort, A. R. Smith, G. W. Soule, R. G. Kinnison; appointed the bishop, the Rev. C. E. Whipple, Dr. C. M. Sills, Miss Louise Moody, Mrs. Storer one.

Deputies to Provincial Synod: Clerical, Leopold Amrosch, H. J. Nargesian, A. R. Smith, C. O.own, C. C. Little, lay, Norman Gardner, Beighton Gatchell, Edward Browning.

Anglican Congress: The Bishop, the Rev. R. H. Ayden, Dr. K. C. M. Sills.

HODE ISLAND — Concern with financial matters occupied much of the time of the recent one-day convention of the diocese of Rhode Island.

Delegates accepted \$80,000 of the 87,938 of the quota asked by the national Church. Both Bishop Bennett of Rhode Island and Bishop Higgins, Coadjutor of the diocese, told the convention that failure to meet the quota for the last several years has been due to lack of dedication rather than lack of adequate resources. Certain offerings had shown an increase over last year.

The Episcopal Charities Fund reported receipts in the 1953 drive totaling \$34,543.59, with expectation that well over \$40,000 would be raised this year. The drive will be continued next year.

Convention authorized a study of investment procedures aimed at expanding the Consolidated Investment Fund or creating a new agency through which parishes could deposit assets for investment. The revolving loan fund for construction purposes was made available to smaller parishes on the same terms as loans made to missions.

ERIE — Highlighting the convention of the diocese of Erie was a resolution making possible the setting up of a capital revolving fund of some \$200,000 for advance work in the diocese. Initial efforts to raise the money needed will be made early this fall. This resolution was a follow-up to a suggestion in Bishop Crittenden's convention address which pointed out the responsibility of the diocese for the world mission of the Church and for taking advantage of missionary opportunities within the diocese. He stressed the need of "a real sense of spiritual adventure in meeting the de-

mands of our Lord upon us" in witnessing for the faith.

Resolutions were voted honoring the Very Rev. Francis B. Blodgett, D.D., who retired as dean of the Cathedral of St. Paul on May 17th after thirty-two years of service and the Rev. Albert Broadhurst who retired as secretary of the Convention after thirty-eight years of service.

Other resolutions addressed to the governor and legislature of Pennsylvania approved child care legislation, a new child adoption law, and an amendment to the County Institution District Act. Other resolutions opposed the current attempt to extend the time for the sale of alcoholic beverages and also opposed any measures which would legalize gambling in any form.

ELECTIONS. Standing committee: clerical, L. E. Gressle, R. E. Hovencamp, T. L. Small, E. E. Phillipson; lay, W. E. Rice, C. G. Hay, J. K. Earp, Cedric Hulme.

Deputies to provincial synod: clerical, L. E. Gressle, T. L. Small, E. E. Phillipson, R. E. Hovencamp; lay, J. K. Earp, D. H. Phillips, Rollo McCray, R. M. Garland.

MILWAUKEE — The will of the late Irving R. Smith, Milwaukee, Wis., industrialist, provided \$20,000 for the endowment fund of St. James' Church, and \$10,000 for St. John's Home for the Aged, both in Milwaukee.

VIRGINIA — A coronation present was to be sent to Queen Elizabeth II by St. John's Church, Richmond, Va., Religious News Service reports.

The gift is a photograph of a 250-year-old Book of Common Prayer that was given to historic St. John's by the queen's father, the late King George VI. The photo also shows an engraved and autographed certificate presented to the church by the king. King George sent the gifts on the occasion of St. John's 200th anniversary celebration in June, 1941.

The old prayer book, which was printed in 1700, is on display in the church near the pews that George Washington, Thomas Jefferson, and Patrick Henry once occupied. [RNS]

NEW JERSEY — Termites did enough damage to St. Mark's Church, Carteret, N. J., to get the building condemned. The Parent Teachers Association of Carteret's St. Demetrius Ukrainian Orthodox Church decided to help. They adopted unanimously a resolution to turn over the proceeds of their pierogi* and cabbage roll sale to St. Mark's. PTA members hoped that other residents of the borough and surrounding localities would also help St. Mark's congregation in repairing the damage.

*Mashed potatoes or other vegetable wrapped in dough and cooked.

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CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrill, 1 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundation — \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

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WANTED: Trained and experienced woman social worker for Director of small Church Institution for girls in Philadelphia. Reply to Mrs. John Gardner, Jr., 614 Pembroke Road, Bryn Mawr, Pa.

YOUTH WORKER and director of religious education, woman under 40 preferred. Must be a good organizer and not afraid of hard work. Wonderful opportunity in a very active parish of 1100 communicants. Good physical facilities for youth work. Prayer Book Catholic parish, salary \$3,000 a year. Apply: The Rector, St. James-by-the-Sea, P.O. Box 245, La Jolla, California.

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ORGANIST-CHOIRMASTER, Churchwoman, experienced, wishes substitute position for month of August. Reply Box C-884, The Living Church, Milwaukee 2, Wis.

CITY RECTOR wishes return Institutional Chaplaincy held. Wide experience. Reply Box L-882, The Living Church, Milwaukee 2, Wis.

LAYMAN, 24, married, desires full-time Church work. Extensive background as volunteer in Sunday School, Organist, Layreader, Youth Worker, Typist. Reply D-885, The Living Church, Milwaukee 2, Wis.

ORGANIST AND CHOIRMASTER, sixteen years in Episcopal Church of 1600 communicants, desires change. Experienced both mixed and boy choirs. Best of references as to character and ability from clergy, including Bishops and present Rector, also prominent Musicians. Reply Box O-886, The Living Church, Milwaukee 2, Wis.

PRIEST, Catholic, competent, available August. Rectory, remuneration. Reply Box H-887, The Living Church, Milwaukee 2, Wis.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Charles E. Maimann, Priest

Bishop Bloy of Los Angeles conducted funeral services at St. Mary's, Lompoc, Calif., on May 8th, for one of the mission's former vicars, the Rev. Charles E. Maimann, retired. Mr. Maimann died at his home in Lompoc, at the age of 89, on May 5th, after a long illness.

Born in Elsinore, Denmark, in 1864, Mr. Maimann received his grammar and preparatory school training in Copenhagen. He studied at Theological Seminary in Chicago and at the Danish Lutheran Seminary. He served in churches in New Brunswick, Canada, and in Maryland before coming to the diocese of Los Angeles in 1917.

Mr. Maimann was vicar of the Lompoc mission at the time he retired in 1932. Previously he had served as rector of St. Michael's, Anaheim; St. John's, San Bernardino; St. John the Baptist, Corona, and Church of the Good Shepherd, Hemet. He was rural dean of the San Bernardino convocation from 1924 to 1928.

Marguerite Ogden

Churchpeople of Maine were greatly saddened by the death of Miss Marguerite Ogden who has been such a leader in all phases of the work of the Church in the diocese of Maine for many years. She was a member of a distinguished family and was a woman of many interests and wide culture, but her chief activities were connected with the Church. This resolution was passed by the members of the Maine Branch of the Woman's Auxiliary in their meeting in St. Luke's Cathedral, Portland, Maine, on May 19th:

"In the midst of rejoicing at the 75th Anniversary of the Maine Branch of the Woman's Auxiliary, we have been suddenly called on to realize what a great loss we have sustained in the death last Saturday, May 16th, of Miss Marguerite Ogden.

"It is no exaggeration to say that no other Maine woman has in her day con-

Queen

(Continued from page 15)

America and England. We must be on guard to maintain our mutual trust, mutual respect, and mutual goodwill. This tradition is today the strongest guarantee of the endurance of our hard won freedoms and the preservation of peace among the peoples of the earth.

May Almighty God grant long life, good health, domestic bliss, and political benediction to Her Gracious Majesty.

We are proud to join our British brothers and sisters in the prayer:

"Long live the Queen."

tributed more to the missionary and educational work of the Church in the diocese of Maine. The daughter of a canon mission and of a remarkable mother, who early was a great Church leader, Miss Marguerite was all her life not merely a devoted Church woman in the parochial sense of that word but one who brought to the work of the diocese and of the National Church a keen, cool, and very clear mind and deep spiritual qualities. Her sense of humor, her excellent judgment, her understanding not only of the ways but of the mission of the Church, all combined to make her a real leader honored by the presidency of our Maine Branch and by membership and its chairman for one year of the National Executive Board of the Woman's Auxiliary. In expressing briefly our poignant loss, we can only be thankful for her good example and endeavor to follow her steps."

Elizabeth Lucas Shaw

Elizabeth Lucas Shaw, 73, widow of the Rev. Charles E. Shaw, died on April 28th, after a long illness.

Her husband, who died in 1948, had served parishes in the dioceses of West Virginia, Maryland, Ohio, Louisiana.

Surviving are a son, daughter, sister, brother, and five grandchildren.

CLASSIFIED

RETREATS

HOLY CROSS RETREATS — For Seminarists September 7 (6 p.m.) to September 11, a.m. For Priests; September 14, (6 p.m.) to September 18, a.m. Address, Guest Master, O.H.C., West Park, N. Y. Also, at House of Redeemer, New York City — For Seminarists: September 14 (6 p.m.) to September 18, a.m. Address, Guestmistress, C.S.M.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Leon B. Adams, formerly rector of St. Luke's Church, Whitewater, Wis., will on 15th become rector of St. James' Parish, Dadee, Ill.

The Rev. Dr. Henry deSaussure Bull, formerly of Prince George Church, Winyah, Georgetown, S.C., and of All Saints' Church, Waccamaw, and Prince Frederick's Church, Plantersville, will on July 1st become rector of Holy Angels' Church, Barnwell, S.C.

The Rev. Forrest B. Clark, former vicar of St. Andrew's Church, Dallas, is now curate of Holy Cross Church, Dallas. Address: c/o the Rev. E. L. Gandy, 4052 Herschel St., Dallas.

The Rev. John Q. Crumby, formerly vicar of Church of the Redeemer, Avon Park, Fla., on June 15th become rector of St. Michael's Church, Orlando, Fla. Address: 2501 N. Westland Dr.

The Rev. George Bell Davidson, formerly canon of the diocese of Pittsburgh, is now charge of Christ Church, Easton, Conn., and St. John's Church, Tashua. Address: R. D. 1, Church Bridgeport, Conn.

The Rev. James R. De Goller, formerly rector of St. Paul's Church, Watertown, Wis., will be charge of St. Edmund's Church, Elm Grove, Wis., and St. Bartholomew's, Pewaukee, with residence in Elm Grove.

The Rev. Donald B. Duncan, who formerly served St. Thomas' Church, Barnesboro, Pa., and Unity Church, Patton, is now in charge of St. Andrew's Church, Oak Hill, W. Va., Address: 5 Kelly Ave.

The Rev. Grant Folmsbee, formerly vicar of Church of the Epiphany, Commerce, Tex., and the churches at Bonham, Honey Grove, and Stephenville, is now rector of St. Paul's Church, Greenville, Tex. Address: 2502 Marshall

The Rev. Randall C. Giddings, formerly vicar of St. George's Church, Durham, N.H., and chaplain to Episcopal students at the University of New Hampshire, will on August 1st become rector of St. John's Church, Franklin, Pa. Address: 1151 Buffalo St.

The Rev. William Loftin Hargrave, rector of the Church of the Holy Communion, Charleston, S.C., and acting headmaster of Porter Military Academy, Charleston, will on September 1st become executive secretary of the diocese of South Florida. Address: 228 E. Central Ave., Orlando, Fla.

The Rev. Lucian T. Jones, Jr., formerly in charge of the Chapel of the Good Samaritan in San Antonio, Tex., is now assistant rector of the Church of the Good Shepherd, Corpus Christi, Tex. Address: 916 Furman Ave.

The Rev. William B. Key, formerly assistant of Christ Church, Cincinnati, will on August 1st become executive director of Christian education of the diocese of Minnesota. Address: 1409 Willow St., Minneapolis 3.

The Rev. E. L. Malone, formerly rector of All Saints' Church, Weatherford, Tex., is now serving All Saints' Church, St. Thomas, V.I.

The Rev. Harold O. Martin, formerly senior canon of Christ Church Cathedral, Houston, will on September 1st become rector of St. James' Church, Greenville, Miss. Address: 1400 Washington Ave., after September 1st.

The Rev. J. Lawrence Plumley, formerly rector of the Church of the Ascension, Pittsburgh, will on September 1st become rector of St. Mark's Church, Shreveport, La. Address: Cotton and Texas Aves., Shreveport.

The Rev. Charles McHenry Pond, formerly in charge of St. Michael's Church, Fort Worth, Tex., is now rector of Grace Church, Freeport, Ill. Address: 854 W. Stephenson St.

The Rev. Frederick Seddon, who formerly served St. Anne's (Spanish-American) Mission, El Paso, Tex., is now in charge of San Juan Indian Mission, Farmington, N. Mex. St. Anne's has just completed the building of a \$30,000 church.

The Rev. Ward R. Smith, formerly in charge

of St. Paul's Church, Monongahela, Pa., and St. Thomas', Canonsburg, will on July 1st take charge of St. Andrew's Church, New Kensington, Pa. Address: 139 Clarendon Ave.

The Rev. Robert L. Zell, formerly clerical master of St. Paul's School, Concord, N.H., will on September 10th become chaplain of St. Peter's School, Peekskill, N.Y. Address during the summer: 92 Lexington Ave., Albany 6.

Resignations

Retirement of the Rev. Cyril C. Rouilliard, who has been serving Yankton Mission in South Dakota, and Canon P. Douglas Gough of Calvary Cathedral, Sioux Falls, S. Dak., was announced in the recent convocation of the district.

Changes of Address

The Order of St. Helena, formerly addressed at Helmetta, N.J., may now be addressed at R.F.D. 4, Newburgh, N.Y.

The Rev. John C. Fowler, who is serving St. John's Church, Bisbee, Ariz., formerly addressed at Box 368, may now be addressed at 2439 E. Third St.

The Rev. Augustus C. Roker, retired priest of the diocese of Arkansas and a supply worker, may be addressed at 565 N. Fifth St., Muskogee, Okla.

The Rev. Frank M. Southard Smith, who has been studying at Oxford University, announced plans to leave for Rome on June 15th to be in charge of All Saints' (English) Church (Via del Babuino, 153B, Rome) until July 19th. Address after that: 18720 Thurston St., Springfield Gardens 13, L.I., N.Y. He plans to return to the United States early in September.

Laymen

Paul Rusch, executive secretary of the Brotherhood of St. Andrew in Japan, and liaison representative of the American and Canadian Committees for the BSA in Japan, may be addressed during June, July, August, and September at St. Andrew's House, 8 Fujimi cho, Azabu, Minato-ku, Tokyo.



BIRMINGHAM, ALA.

20th St. at 6th Ave., N.
Rev. John C. Turner (Air Conditioned)
Sun 7:30, 9:30, 11 & 6; Wed 7:30 & 11

LOS ANGELES, CALIF.

MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r.; Rev. Neal Dodd, r-emo
Sun Masses: 8: 9:15; 11; Daily 9, ex Tues & Fri 7;
8:30 & Ev 5:30 Daily
Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

EVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
8:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;
Fri HH 8; C Sat 4:30 & 7:30 & by appt

FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15, HD & Thurs 9:15

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v.
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binnington
Sun HC 8; Farm Serv 9:30, 11 (Sol); Wed 8, HD & Fri 9; C Sat 5-6

WASHINGTON, D. C.

ASCENSION AND ST. AGNES 1215 Massachusetts Ave., N.W.
Rev. James Murchison Duncan
Rev. John Jerome Phillips

Sun Masses 7:30 & 10; Daily Masses 7, Thurs
extra Mass at 9:30; C Sat 4-5 and by appt.
Visit Washington's Historic Anglo-Catholic Parish.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat, 7 Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r.
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30;
7:30-8:30 and by appt

SOUTH BEND, IND.

ST. JAMES' 117 N. Lafayette
Rev. William Paul Barnds, D.D., r.
Sun 8 HC, 9:15 HC, 11 Service & Ser

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

(Continued on page 24)

KEY—Light face type denotes AM, black face PM; addr; address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



THE EPISCOPAL CHURCH WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30; 9, 11 (Sol); EP 7; HC daily 7; Wed &
HD 10; EP 5:45; C Sat 5-6, 8-9, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Built in 1714
Rev. David W. Norton, Jr., r
Sun 8 & 11; HD 8

DETROIT, MICH.

ST. PAUL'S CATHEDRAL 4800 Woodward Ave.
Very Rev. John J. Weaver, dean
Sun HC 8, 9:15; 11 MP; Ser; Wed 7:30 HC;
Church open daily for prayer. Parking lot in rear.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30; 10:30 Mon & Wed 10:30; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by apppt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1/2, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Franklin Ave. at Cottage Pl.
Rev. A. J. Miller, r
Sun 8, 9:30 HC (MP on 1st, 11 (HC 1st, MP
others); Fri & HD 9:30 HC; C by apppt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
Sun HC 8, 9, 11 (with MP & Ser); EP & Ser 5;
Weekdays: MP 7:45, HC 8 (G 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC; 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Reci-
tals Fri 12:10; Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
on block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

RESURRECTION 115 East 74th
Rev. A. E. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Reelif H. Brooks, D.D.
Sun 8 & 9 HC, 1st Sun 11; MP 11; Weekdays
HC 8:30; HD HC 12:10

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8;
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by apppt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun Music Broadcast Daily 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
apppt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by apppt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by apppt

ST. AUGUSTINE'S CHAPEL Rev. C. Kitmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, P-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r

Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

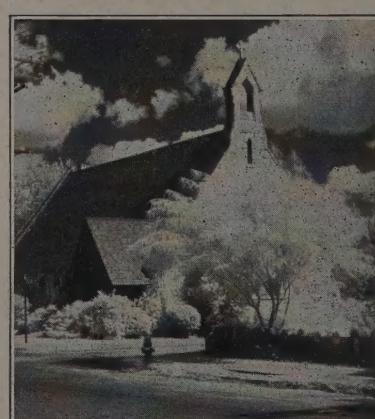
BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Hearing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung); 11:45, Ev & B last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by
apppt
In the heart of the beautiful Ramapo Mts.



ST. PAUL'S MEMORIAL CHURCH
SAN ANTONIO, TEXAS

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second
Very Rev. Blake B. Hammond, r and dean
Niagara; Rev. Edward P. Miller, c
Morning Services 8 & 11; Special Days 7:30
10, as announced

SCHENECTADY, N. Y.

CHRIST CHURCH Cor. State & Swan St.
Rev. Ernest B. Pugh, r
Sun 8 HC, 10:30 Mat or HC; HD announced

ST. GEORGE'S 30 N. Ferry
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu (9 Family Eu & Com Break-
fast); 9 Sch of Religion and Nursery, 11 Nursery
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; De-
MP 8:45, EP 5:30; C Sat 8-9 by apppt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th St.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing,
Sun: H Eu 8 & 9; Mat 10:30; Cho Eu & Ser
Cho Ev 4; Daily: Mat 10:30; H Eu 7:45; Mon W
G-Fri 7, Thurs 8; Sat 8 & HD 9:30, Ang & P 12,
5:30; C Sat 12-1 & 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakle-
Sun Mass with Ser 10:30; C by apppt

NEWPORT, R. I.

TRINITY Founded in 16
Rev. James R. MacColl, III, r; Rev. Peter Chase,
Sun HC 8, Family Service 9:15, MP 11; HC Tues
Fri 7:15, Wed & HD 11

MEMPHIS, TENN.

GOOD SHEPHERD Jackson & Univers.
Sun HC 7 & 11, MP 9:30
"The Catholic Parish of the Mid South"

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Rev. James P. De Wolfe, Jr.
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP
HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow St.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First Sou.
Very Rev. Richard W. Rowland, dean
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekdays
Eucharist Wed 7; Thurs & HC 10:30; C by apppt

BELLOWS FALLS, VT.

IMMANUEL
Rev. Robert S. Kerr, r
Sun HC 8 & 10; Wed & HD 8; Fri 9

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C apppt

VANCOUVER, CANADA

ST. JAMES' Gore Ave & E. Cordova
Sun Masses: 8:30, 9:30, 11, Sol Ev 7:30; Daily
HC 7:30, Thurs 9:30; C Sat 5 & 7

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.
Sun Mass 8 (G as anno, HD High 12:15)
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 c
anno). C Fri 12, Sat 12 & 7